

WALTER F. McENTIRE

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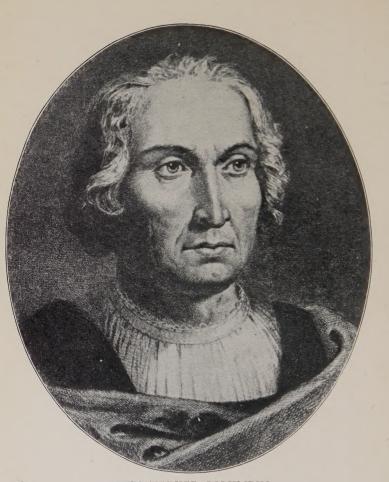
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CHRISTOPHER COLUMBUS
(From a portrait in the Naval Museum, Madrid.)
Painted at Seville, in 1504.

# Was Christopher Columbus a Jew

By

# WALTER F. McENTIRE

See now all the things which thou hast heard: but have you declared them? I have shewn thee new things from that time, and things are kept which thou knowest not. ISAIAS 48:6.



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COLLEGE PUGET SOUND

THIS BOOK IS DEDICATED AS A MEMORIAL TO MY FATHER AND MOTHER,

JOSEPH AND MORGIANNA, BY

THE AUTHOR.

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#### Introduction

"Truth needs no flowers of speech."

C INCE the celebration of Columbus Day, or the anniversary of the discovery of America, became general in the United States, we have noted each year that invariably following public exercises where statements were made with reference to Columbus, controversies promptly started as to his race, nativity and religion; and we observed that these controversies were not limited to any particular section of the country, but were wide-spread. A few years since we beheld these same conditions coupled with another: in several cities there appearing in prominent newspapers, articles on Columbus so similar in makeup and content that one was well justified in believing that they emanated from a common source.

In one paper we find the editor reporting that "one of these controversialists quite indignantly appeals to us to know: 'Was Columbus a Jew'"; and he answering that "to the best

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of our knowledge the blood that flowed in Columbus' veins was three-quarters Jewish."

The editor adds, among other things, that "the man who financed his expedition chiefly—and who took back his money, but refused to take any interest—was himself a Jew"; that there could be "no doubt about that, for two of his uncles were burned alive because they were Jews"; that "it wasn't very safe in those days in Spain to call yourself a Jew, and Columbus knew that, and called himself 'a Genoese navigator," without saying much about his origin"; that "investigation shows that his mother came of a well known Jewish family, the Ponti Rossi, and that the name 'Colón,' which is the real name of Columbus, was that of Jews."

In two other papers we found editors saying that "as you honor Columbus, bear in mind the fact that in all probability three-quarters, if not all, of his blood was Jewish."

It was passing strange to us that these articles appeared, at least it was so stated, because a "controversialist quite indignantly appeals to know: was Columbus a Jew?" Mark you: "indignantly appeals." And the answer

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invariably is, that he was; and is coupled with the suggestion, that "as you honor Columbus, bear in mind that he was Jewish."

We had at the times mentioned some knowledge of the subject, and knew that some of the statements made were not true. To us it looked like propaganda; not Jewish propaganda; we personally knew too much of the Jews to reach any such a conclusion.

It appeared to us as if there was a chief instigator of the story somewhere, who like the stone-carver,

"Chiseled whatever they paid me to chisel,
And made myself party to the false
Chronicler of the stones,
Even as the historian who writes
Without knowing the truth
Or because he was influenced to hide it."

We resolved to go to the records and the books.

In the following pages we give a limited statement—limited because of the size of our book—of what we found germane to the subject. It can be imagined from what we give that there

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is a mass of information to be studied. We probably did not uncover all of it, but much of it we did. We have tried hard to make a fair abstract of the record as we found it, and from it we draw some conclusions.

Of course the reader is at liberty to use our abstract and examine our authorities, and to draw his own conclusions.

WALTER F. McEntire.

Los Angeles, California. June 4th, 1924.

#### CHAPTER I

# The Ancestry of Columbus

THERE is considerable doubt as to the country from whence came the family of Columbus. Much of this doubt has been caused by one who was very close to the great navigator. We refer to Ferdinand, his son. Even though it has been said that this son was illegitimate, he appears to have been, in many ways, preferred above the legitimate son, Diego.

It was Ferdinand who wrote the biography of his father. Although Harrisse sought to discredit the "Historie" attributed to him, it has been ably defended.

In this "Historie" he seeks to "leave behind him a detailed account of his father's career, such as the Admiral, though urged to do it, had never found time to write."

It is said that his pride was disturbed by evidences of the low origin of his father. Whatever Columbus' origin may have been, there

were in Ferdinand's character evidences of aristocratic lineage. One of the historians (Oviedo) of his times describes him as a person of "much nobility of character, of an affable turn and of sweet conversation."

It has been said that Ferdinand was in orders; but Harrisse says he could find no proof of it.

That Ferdinand was not particularly proud of what he had discovered as to the ancestry of his parent is evidenced by what he is made to say of him: "I think it better that all the honor be derived to us from his person than to go about to inquire whether his father was a merchant or a man of quality, that kept his hawks and hounds."

During many years preceding the birth of Columbus, the family name Colombo was frequently to be met with in France. Ferdinand refers to this, and attempts to make a connection between the family of Columbus and the Colombos of France, even though before this he said he preferred that the honor be derived from his father than his family; but his attempts resulted in failure.

A certain writer makes reference to their (the Colombos) "ancestral traditions, running back to noble blood in Lombardy, Piedmont, Liguria" etc., that "preserved the striking virtues and loyalty of the Middle Ages," and which "qualities were perpetuated at the humble fireside of the wool-combers of Genoa." We must admit that we have been unable to find anything of record indicating these "ancestral traditions," or any record of facts from which it could be reasonably deduced that there were such. We may add that we believe if there had been any, Ferdinand would have said something about them. We have been pleased to find from the records that there was much in the manner and bearing of Columbus that was noble and aristocratic: these characteristics have in our own time and from our own observation been found in many men of humble origin. May be that the writer assumed that there must have been these "ancestral traditions," because it was the only way he could account for "the striking virtues and loyalty, \* \* \* qualities perpetuated at the humble fireside of the wool combers of Genoa." But the writer lost sight of the growing soul: the law of the Lord was working, "making wise the simple," at the "humble fireside of the wool combers" and wool weavers of Genoa, most of whom were Jews who generally worked at their trades in mediaeval seclusion. Ferdinand preferred that the honor be derived from his father than his father's family: he took the right stand, whatever may have prompted him to take it.

The name Colombo signifies a dove. Ferdinand, "referring to the family name of Colombo, speaks of his father as like Noah's dove, carrying the olive branch and oil of baptism over the ocean." There is another significance in the name Colombo which we will mention in another place. There is also a symbolism suggested in the association of the dove and the oil, made apparent when we refer to the possible origin of the name Cristoforo Colombo.

There were in France, in these times, families by the name of Coulomp, Coullon, Colon and Colom; the last named were Jews.

Winsor says, "to determine the exact relationship between the various French and Italian Colombos and Couloms of the fifteenth

century would be hazardous. It is enough to say that no evidence that stands a critical test remains to connect these famous mariners with the line of Columbus." This no doubt is true, but in pursuing our inquiry, we are not so much concerned about his connection with "famous mariners," as we are with his connection with the ancient Jewish people.

While we pursue our investigation of the connection of his family, if any, with the families of France we have mentioned, let us keep in mind the family name of Colom; and let us also in this connection suggest that during the time he lived with the Duke of Medina-Celi (1493), in Spain, he called him Colomo, and Oviedo (1535) calls him Colom.

There was a Frenchman variously called Coulomp, Coullon and Colon, in Italian called Colombo, whose name Latinized is Columbus, who appears to have been a corsair on the Mediterranean, in 1474, and who it has been sought to identify with Columbus; but he was proved to be Guillaume de Casanove, vice-admiral of France. This Frenchman and his kin, known as the Colombos, Harrisse says, "were no im-

mediate kin' of Christopher Columbus' family. The corsair, it seems, frequently cruised in the neighborhood of Genoa, and so it is that the Colombos of Italy and the French Colombos became confused in the minds of the early writers. And still it remains that these families of Colombos, originating under the various names mentioned, located in both France and Italy, were not so very far apart in residence.

Besides the French vice-admiral mentioned, there was another sea-rover, in the fifteenth century, called Colombo, Junior, a Frenchman, who it is said was a relative of the elder Colombo. This is the one with whom Ferdinand attempted to establish relationship and to make a family connection.

Washington Irving asserts that Columbus served under these French Colombos, and took part in a hard fought naval battle, in 1476, in the Mediterranean, between French and Venetian ships.

Winsor says: "The genealogical tables which Sportono presents, upon which Caleb Cushing enlightened American readers of the *North American Review*, and in which the French

family is made to issue from an alleged greatgrandfather of Christopher Columbus, are affirmed by Harrisse, with much reason, to have been made up not far from 1583, to support the claims of Bernardo and Baldassare (Balthazar) Colombo, as pretenders to the rights and titles of the discoverer of the New World." (Winsor: "Christopher Columbus," p. 73).

It appears that some time about the year 1900, a Spaniard, Don Garcia de la Riega, a resident of Pontevedra, in Galicia, wrote the story that Columbus was a Spaniard and a Jew, from whence comes the authority, if authority it be, for the statements we refer to in our introduction, that "the blood that flowed in Columbus" veins was three-quarters Jewish."

He claimed to have discovered, in the archives of Pontevedra, a record setting forth that in the fifteenth century, there lived in that city, a family by the name of Colon, "several members of which bore the same forenames as are to be found among the Colombos of Genoa, the kinsmen of Christopher Columbus. In 1434 and 1437, there was at Pontevedra a Domingo Colon; in 1438 a Bartolomé Colon; in 1496 a

Cristobo Colon; in 1434 a Blanca Colon. As we shall see. Domenico was the name of Columbus' father: Bartolomeo that of his younger brother; and Bianchinetta was the name of Columbus' sister. Don Garcia also discovered that at these times there was at Pontevedra a Jewish family by the name of Fonterossa, who had some connection with the Colons. Then he also found that the name of Columbus' mother was Susanna, (a Jewish name), Fontenarossa, closely resembling Fonterossa, the name of the Jewish family of Pontevedra; and thereupon reached the conclusion that Columbus' father, and even he, might have been born in Pontevedra instead of Genoa, and that both were of Jewish blood.

In the days of Columbus the Colons and Coloms were very numerous in all the Latin countries. Among the families of this name there were many Domenicos and Bartolomeos who were not in Genoa. In Spain the Coloms were numerous among the Jewish people. Sad to relate, in 1489, three Coloms were condemned by the Inquisition and suffered death at Taragona. One of these was also named Blanca.



FERDINAND
(From a portrait in the Naval Museum, Madrid.)



Señor Garcia de la Riega's book was widely distributed and his story very earnestly, and, at times, bitterly discussed.

The subject of the Señor's book was taken up by the learned and distinguished Henri Vignaud, in an article entitled, "Columbus a Spaniard and a Jew," printed in the American Historical Review, at London, in 1913, to be found in Vol. 18, at p. 505, of the Review, and was by him discussed at length. He conclusively, we may say, shows that the Colons at Pontevedra could not have been Columbus' family, and thereby disposes of the assertion that Columbus was of Jewish descent—that is insofar as deriving any Jewish blood he might have had through the family named. But Riega's story is the one that furnished the weak foundation for the assertions heretofore made that Columbus' lineage, sprung from the ancient Jewish race; which assertions enemies both of Jew and Catholic would now use to stir up strife between them, at a time when there is every appearance of a close approachment leading to a splendid understanding between these

two great peoples, who laboring together will accomplish much for the world.

Riega thought he had found record proof that the blood that flowed in Columbus' veins was part Jewish, but his proof fails. There are, however, many circumstances to be deduced from the story of Columbus' life that indicate in a way that some of his ancestors may have been Jews. This is not strange however, in view of conditions existent in the Latin countries in the days prior to Columbus' birth.

Orovius, the famous Jewish physicist, who recanted and returned to the faith of his Jewish fathers, from his exile, in the times of Ferdinand and Isabella, declared that in Spain and Portugal, "nearly all, princes, nobles, and populace, take their origin from apostatized Jews—a fact so well-known in those regions that none might doubt it, although in order to obtain the badge of nobility and dignities, especially those of the Church it is necessary to abjure Judaism and to show proofs that they are not of Jewish descent. So that all the cloisters of monks and nuns are full of Jews, and canons,

inquisitors, and many bishops are of Jewish offspring."

This condition existed in France and Italy; but in a lesser degree.

In the countries first named, mixed marriages seem to have been more numerous among the peoples of the higher and more intelligent classes; in the last named countries, more among the poor and plainer people.

"Since 1488 no person convicted of any relationship in the ancestral line, either near or remote with Jews \* \* \* could hold any office in the Church or state. Without limpieza, that is purity and freedom from mancha or stain, it was impossible to qualify as notary, physician, or even pharmacist. No college, monastery, convent, cathedral chapter or military order could be entered without certification of limpieza."

This requirement of *limpieza* existed until about 1560, when Philip II practically put an end to it by "forbidding the hunt for the *mancha* of attaint farther back than one hundred years."

The first definite and certain record of the family of Columbus is to be found at Quinto al Mare, which shows that prior to 1439, there resided in that town one Giovanni, who was of stock theretofore residing in the valley of Fontanabuona, east of Genoa. This man's son Domenico, who had a brother Antonio, came from Quinto and settled in Genoa in the year mentioned—1439. He located himself in the wool weaver's quarter in Genoa, in a house afterwards identified as the Vico Dritto Ponticello, No. 37. Domenico was the father of Columbus. The family lived here until 1470, when its members removed to Savona, where Domenico and his son Christopher "pursued their trade as weavers."

Antonio, the brother of Domenico, seems to have had three sons, Giovanni, Matteo, and Amighetto. In 1496 they made a declaration before a notary that they were the cousins of Columbus.

Thus it appears that no record prior to that of Giovanni, the grandfather of Columbus, at Quinto al Mare, some time before 1439, and that he came from people who lived in the valley of

Fontanabuono, with all the searches that have been made, has ever been discovered of Columbus' family; neither has there ever been any ancestor of Columbus located beyond that grandfather. All we know is that in the part of Italy mentioned, and in contiguous territory in France, there were many of the same names as those associated with that of Columbus, none of which, however, that ever was connected up with that of Columbus, save as mentioned above.

During a period dating back many years before, in which we find Giovanni's people in the valley of Fontanabuono, the Jews of this part of Europe were constantly moving from place to place.

They were persecuted in Spain, and banished from there, and they went to Portugal and France; they were persecuted and ordered out of France, and they went to Italy; the ban was removed in France, and some returned there; the Spanish Jews were unhappy in Italy, and some succeeded in getting back into Spain; and so, on they went—poor, persecuted, pursued people—forced wanderers on the face of the

earth. Active, earnest, energetic, even successful under the most trying conditions in every country in which they located after the golden days in Spain, they were strangers nearly everywhere until they reached this blessed land of ours.

#### CHAPTER II

# The Latin Jews

In Seeking an answer to the question, was Christopher Columbus a Jew, it will be important as well as interesting to consider the history of the Jews in those countries from whence possibly came the ancestors of Columbus, as well as the history of this ancient and wonderful people in the country in which he was born, and their histories in the countries in which he lived prior to the time of his great discovery.

There can be no doubt that in Spain, Columbus frequently associated with Jews, and gained much nautical and other knowledge from them; that they assisted him in no small way by influencing the sovereigns of Castile and Aragon in his favor; and, thereafter, aided him materially in fitting out his first expedition.

These actions of the Jews of Spain, in behalf of Columbus, may also help us to answer the question propounded, was he a Jew.

And so it is that a brief statement of the history of the Jews of France, Italy, Portugal and Spain, prior to and at the time of Columbus, as we have found it, is given in the pages immediately following, under the general designation of The Latin Jews, which phrase comes nearer collectively designating the Jews of those countries than any other we might have selected.

In reading the histories of the Latin Jews, and for that matter the histories of the Jews of all times and places, whether these histories be written by Catholic or Jew, one cannot fail to be impressed with the sad, sad note of bitterness, not to say hatred, sounding down through them all.

Eliminate the discordant note, and we find many points of contact between the two classes of historians, and many statements of fact on which they harmonize, intended or not, especially those statements with reference to the Jews known as the Maranos; statements, some of which will be pointed out in the chapter of this book covering the story of the Maranos, or "apostate Jews," as the Jewish historian denominates them, or "Christian converts," as

the Catholic historian would write them down.

Our statement as to what is found in history concerning the Latin Jews must necessarily be very brief, in view of the extent of their history; and will be limited to the period dating from the time of Charlemagne, in France (771), down through France, Italy, Portugal and Spain, to the time (1492) when Columbus sailed from Palos to find a way to India, or to locate the land that some have said was described to him by "the mysterious sailor."

Need it be said that the examination of this portion of the history of the Jewish people was made for the sole purpose of gathering information that might aid in exactly and truthfully answering our question, and is limited as it is to the period stated, because a more extended examination would serve no purpose in this connection?

#### FRANCE

In the reign of Charlemagne (771) we find the Jews in France. By that great Catholic monarch they were treated with kindness, and he allowed them many privileges. He encouraged

them to engage in commerce, and especially in international commerce, that thereby, as a Jewish historian says, he might promote the welfare of his domain. He probably did this for the purpose stated, but his thoughts as to these people went beyond the welfare of his domain, for it is admitted that to the spiritual needs of the Jews he gave as much attention as he did to those of the Catholic faith "which he adored." He endeavored to diffuse education among all his people, by encouraging learned men of both creeds to bring their lights from Italy to the dark regions of the North. He allowed no interference, on the part of his Catholic people, with the Jews in the practice of their religion. And all this lasted under Louis de Débonnaire, Charlemagne's successor, who defended and protected the Jewish people in every way even at one time involving himself, on account of the Jews, with St. Agobard the highly esteemed and influential Bishop of Lyons; and Louis defended them in face of the fact that the Jew was looked upon, in those times, by the Christian people, in France, with contempt; and was by them, as was too often the case else-

where, considered as an object of mistrust and suspicion. For instance: in the time of Charlemagne, "in deposing against a Christian, the Jewish witness was obliged to stand within a circle of thorns, to hold the Torah in his right hand, and to call down upon himself frightful curses if he spoke not the truth."

The fair days of the Jews, in France, continued under Charles the Bald, son of Louis and Judith. Charles' physician was the Jew, Zedekiah; and he numbered many friends among the Jewish people. Charles favored them, and in so doing brought enmity to them, as well as to himself. The enemies of the Jews were no more successful in persuading Charles, not to tolerate them, than they had been in persuading his predecessors to do the same.

Under Charles the Simple, the degradation of the Jews in France, commenced. Their lands in Narbonne, Burgundy and Provence were declared forfeited. Under Hugh Capet (987), the degradation continued, and was accelerated by the charge that was made at his death that he had been murdered by his Jewish physician.

With it all, the Jew could not be entirely excluded anywhere. As unto all men who exercise foresight and prudence and practice frugality and industry success is given, so success went again to the Jew, even to him in the midst of the most wretched of surroundings. His downward course was halted.

At about this time (1073) there came to the throne of St. Peter, one of the greatest among the pontiffs who have occupied that place—the most unique, stable and remarkable position the world has ever beheld. Born in an obscure village, of humble parentage—the son of a carpenter-Hildebrand ascended the throne as Gregory VII, equipped for the times. Ambitious, a stranger to fear, of strong will, holding an ideal as high as heaven, with purpose clear, he went about his work—the purification of the Church from within, of the corruption into which weak and designing men under several of his predecessors had sunk it. And having raised it up, only as this Gregory, under God, could have raised it, he proceeded to fix firmer its foundations.

Gregory found that one of the serious situations confronting him was the opposition that the Church was encountering from Mohammedans and Jews: in some places acting independent of each other, in others in combination. He prepared to meet the situation and he met it.

It will not do to raise the cry, in this connection, and in others, as has been done against the Church, that it was, and is cruel, and seek to brand it with choice (?) names such as "the beast," "the harlot," "the whore," etc.,which its enemies have been doing since the days of Constantine—for this will not phase it. It has as much right to invoke the law of self defense, a natural law, as is given to the humblest of God's creatures. The Church had, and has, the right to scourge its temples of those who enter it to pervert its teachings, and of others who from within seek to undermine its foundations. There were Jews and Mohammedans who had done this, and were doing it in Gregory's time; and there have been Jews and others who have done so since. It was well for the world that there was, at his day, a Gregory;

and it would not have suffered as it has, if at another time there had been another Gregory of his kind.

Our story concerns the Jews: and we insist that although some Jews may have done wrong, it must not be charged that all Jews did. Man cannot see why the innocent should suffer with the guilty, but they do. No law can be made so perfect that under it equal and exact justice will be meted out to all.

Gregory was sent, not only to clear the Church of corruption, but of heresy as well; and to perfect and strengthen it. Of course, the doing of the work caused trouble and suffering; the same conditions caused suffering and trouble in the years following; the same, or similar, conditions will bring about like results in years to come. One who enters the Church seeking to destroy it, or one within the Church who preaches heresy, is inviting the natural consequences of his act. As ye sow, so shall ye reap.

The troubles of Gregory were many. The machinations of his enemies were made manifest through various ramifications. Whether

justly or not, the Jews were accused of being involved. Along came the controversy with Henry IV. Gregory excommunicated Henry; he finding himself in grave difficulties went to Canossa (1077) to beg absolution; absolution was granted him, after Henry had done penance by sitting for some time on the steps of the papal palace, in the dead of winter, with no covering save his shirt. Pope and King were reconciled—at least for a time. Then it was that Gregory formulated a set of laws, as we see it justified by the situation, to save both Jew and Catholic from suffering, and from conditions in the years to come which could bring naught else save sorrow. Many evaded the laws—suffering and sorrow followed.

Then came Peter the Hermit (1093) preaching the first crusade. In the excitement attendant on the pursuit of the Saracen, both in the first and in the second crusade, the Jews suffered exceedingly; the antipathy aroused by some Jews, again brought down sufferings in the extreme on all Jews. In places the bishops tried to protect them against the mob; and it is significant that often when pursued by the

mob the Jews fled to the palaces of the bishops.

Louis VII, a Crusader (1169), protected the Jews. His son, Philip (II) Augustus, (1180) did likewise in the first years of his reign; but gradually changed in his attitude, using as his excuse for so doing, the ever "popular charge," that the Jews were practicing usury and robbing the people. His persecutions of the unhappy Jew finally culminated in an edict commanding them to sell their moveables and depart from the kingdom.

The disturbances caused by the Albigenses in Southern France (1207) during the pontificate of Innocent III involved the Jews. After this, they were forbidden to hold public office, and were compelled to wear a yellow badge to distinguish them.

In 1223 Louis VIII ascended the throne. "By ordinance of the King," the Jews "were declared attached to the soil \* \* \* and no one might receive or retain the Jew of another."

Louis IX (1253) sent from Palestine an order "banishing all Jews, except those who would take to legitimate commerce and handicraft." A writer who would not have this Louis for

saint says, "his greatness was his own, his weakness that of his age. \* \* \* His injustice (sic) may be traced to a desire of converting the Jews from usurious money-lenders into laborious artisans."

In succession, came Philip IV (Le Bel), known as Philip the Fair (1285); but neither fair of character nor face; mean, miserable, mendacious; absolutely charged with cupidity, cruelty and vindictiveness. He it was who destroyed (1307-12) the Order of the Knights of the Temple—glorious in the annals of the ancient Church. Starting a violent dispute with Pope Boniface VIII he persecuted and degraded that venerable man, worrying him into his grave, first "breaking his heart." On the death of Boniface and Benedict XI, it is said he influenced the election of Clement V and fixed his residence at Avignon, afterwards seizing the goods and estates of the Templars. Philip the Fair! Rather Philip the Foul!

And he showed the same cruel spirit to the Jews that he had shown to Pope Boniface and then to the Templars. On the Day of Lamentation (1306) after confiscating the property of

about one hundred thousand Jews—gold, silver and precious stones, he compelled them to quit the country. By Louis X they were invited to return.

Repetitions of the charges against the Jews theretofore made, and which have been made even in our own times, that of inveigling Christian children into their houses for the purpose of sacrificing them, poisoning the wells, travestying the sacraments, with the very ordinary charge of taking usurious interest, were made at intervals; and minor acts of oppression were committed, until the major massacre of the Shepherds, hereinafter mentioned, occurred (1320) on the Garonne.

## ITALY

Disturbances in France kept the Jews moving toward Italy. Indeed for centuries they had been travellers from land to land, pursuing trade and practicing money-lending. So it was that the Jews in France kept in touch with the Jews of Italy, and then they, by intermarriage, became related by blood; and so again it was that the way to work and trade was pioneered

in Italy by the traveller from France for the refugee who was to come from there, and thus the Jews of France and Italy met and mixed.

There were Jewish artisans, as there were Jewish traders. In certain cities, where there were guilds, the arts and crafts were generally barred to the Jews. In such places they assembled in small congregations, and in seclusion, separately, worked at their trades. This was so in Genoa.

Significant of the present question, it is germane to relate that in the fourteenth and fifteenth centuries the Jews were engaged in an extensive trade in wool and cloth, both in Italy and Spain. Jews were sometimes forbidden to manufacture cloth. In Majorca, in the fourteenth century, only convert Jews were permitted to learn or exercise the trade of weaver of cloth. The Talmud declared it a degraded occupation. Mediaeval Jews, it seems, engaged in preparing manufactured cloth for wear. In passing, it may be said that at one time in Rome, three-fourths of the Jews were engaged as tailors. The Jewish women were noted as button-hole makers. Seriously speaking, we

may remark, in view of present day conditions, here is another proof of the persistency of the Jew.

A writer who had fairly saturated many of his pages preceding, with bitterness against the Church, finally records, that "broadly speaking, until the end of the fifteenth century, such ill-feeling as existed towards the Jews of Italy proceeded entirely from their own aloofness and eccentricity, and was in no way fostered by priests or pontiffs."

"Besides the absence of ecclesiastical fanaticism, there were other reasons to account for the Jews' normal immunity from persecution in Mediaeval Italy. The Italians had no cause to envy the Jew his commercial success. In Italy the sons of Israel found keen competitors in the native Christians. The financial genius of the Florentine and the Venetian was more than a match for that of the Jew."

Certain Jewish writers delight to tell of the intimacy between Dante and his Jewish imitator, Immanuel of Rome. And why not? They knew that in no other way save under the strict observance of the great commandment will the

world ever be at peace. One of these writers says that, "No theological prejudices stood in the way of this mutual regard, for as Immanuel himself wrote in one of his rare Italian sonnets: Love has never read the *Ave Maria*, Love knows no law or creed. Love cannot be barred by a *Pater Noster*, but to all who question his supreme power Love answers, It is my will."

A number of Jewish historians record that the Jews enjoyed, generally, more peace and tranquillity in Italy than they enjoyed in any other place. One of these historians says, that "as a rule, the Popes were more indulgent towards the obscure Hebrew communities (shall we say, more truly Christian towards them?) than the prelates and minor officers of the Church" elsewhere. They gave them generous refuge in their dominion, and protected Jewish refugees fleeing from persecutors in other countries. They recognized the ability of talented men among the Jews, especially physicians; and several Popes had as their physicians Jews of rare knowledge and ability.

Many Jews joined the Church. One of these, Peter Leonis, in the eleventh century, arose to great distinction, and it is said by a Jewish historian that an anti-Pope was one of his descendants. This anti-Pope was said to be Anacletus II, erroneously designated by some, as Heraclius II.

The Jews of Italy were more enlightened than those of France; her Jewish merchants were more opulent, and her scholars, artists and artisans were more prosperous than were their people among the French. There was less envy of the Jew in Italy; the Jew and the Italian were more closely matched in a business way, than they were in other countries; and then, in Italy, there were the Christian money-lenders, known under the names of the Lombards and Caorsini, who were in their time quite as accomplished as were the Jews, in the money-lending business.

The Jews shared in the enlightenment existent, in their happy days, in Italy; and held their places high among the scholars of those days. Following Immanuel of Rome, hereinbefore referred to, who wrote *Mechabberot* on

the lines of Dante's Divina Commedia, were men who wrote in Latin and in Hebrew—literati, historians, philosophers, lexicographers, etc.; then there were the astronomers, geographers and cartographers. There were those who possessed rare diplomatic abilities. There were teachers who taught Christian scholars, in the Hebrew—in so doing, inspiring both teacher and scholar. And then, the light that had shone so brightly, in Italy, for both Jew and Catholic, was dimmed.

There were Jews, in those times, in the valley of Fontanabuona; there were Jews at Quinto al Mare—and there were Jews who sailed the seas from the Italian coasts—some on voyages of discovery; there were Jews in Genoa, engaged in all kinds of occupations, and among the others, there were Jews who were wool combers and wool weavers; in fact most of these weavers appear to have been Jews, whether they were converts, or not, history fails in terms to record; but we are fairly satisfied that Domenico and his son Christoforo were among them; and that father and son went from Genoa to Savona where they followed their

trade; and next the son is heard of in Lisbon, in Portugal.

## PORTUGAL

In Portugal the Jews were generally well treated, and almost up to the time of their expulsion had never suffered serious persecution. Even at one time their ecclesiastical authorities were recognized by government; in fact their chief rabbis were appointed by the King and were granted special privileges by him, among others that of administering justice in the name of the King. The kingdom was divided into seven provinces, over the Jews, in each one of which presided a chief rabbi. At his court he was attended by a chancellor and a secretary. and a baliff to preserve order and carry out the judgments of the court. The Jewish form of oath, even in litigation with Christians was administered, by a rabbi, on the uplifted Torah. The financial officer of the kingdom and the counsellor of the King was generally a Jewthe Almoxarif.

The Jews were particularly happy under King Ferdinand (1345-1383), known as *El Gen*-

til, the Gentleman. He was son of Pedro I, not to be confounded with his Spanish contemporary, Pedro the Cruel.

On the death of Ferdinand, he dying without male issue, his brother John I (João) succeeded to the throne in 1383. While deeply interested in the conversion of the Jews, and while granting special privileges and honors to those who were converted, John never failed to protect those who held to their ancient faith. He particularly protected Jews fleeing from the persecutions in Spain in 1391. On the claim of the chief rabbi Don Moses Navarro, that force was being used to convert the Jews, in Portugal, Don João I (1392), immediately gave notice throughout his kingdom, that by the bulls of popes Clement VI and Boniface IX force was forbidden in converting them; and then he had statutes enacted to that effect. On the other hand he enforced the laws compelling Jews to wear the yellow badge, and prohibiting them from associating with Christians, entering taverns and of holding official positions. Just prior to his death (1433) he was denounced for

having Jewish physicians at court and employing Jews as tax collectors.

John I (João) was succeeded in 1433, by his son, Edward (Duarte). Don Duarte, all through his reign of five years, in spite of the strong influence it was said that was exerted over him by his physician, Maestré Guedelho, used every means he could put forth to completely separate and keep separate the Jews from the Christians.

Alphonso V, "Africano," Duarte's son, assumed the reigns of government in 1448, at the age of sixteen years. Although he became known as "Africano" because of his successes in contending with the Moors in Africa, he was known as "the mild and gentle," "who exercised justice and kindness toward his people." During his reign the Jews again enjoyed peace, prosperity and happiness—their last days of such upon the Pyrenean peninsula. There was no distinction made between them and the Christians in any way; they were not confined to the Juderias, wore no badges, and held high office.

Then came their indulgence in luxury and their display of it in haughty manner. This was resented by the Christian people, and their hatred increased until in 1449, the first time in Portugal, they showed their bitterness against the Jew by forming a mob, in Lisbon, and storming the Juderia. Several Jews were killed. The King put down the mob and punished its ringleaders, but the bitterness continued; many complaints were made against the Jews and many restrictions on them were demanded. In the midst of it all "the mild and gentle" Alphonso died, when, as Isaac Abravanel says, "all Israel was filled with grief and mourning; the people fasted and wept."

Then came the son of Alphonso, John (João) II, a mean, morose, suspicious person. This man favored the Jews—at times. He seems to have generally had a number of them near him, scientists, (scientific men)—physicians, geographers, mathematicians, navigators, etc.

At about this time there appeared at João's court a strange man seeking assistance in the organization of an expedition having for its purpose the discovery of what he said he was sure he could find—a short way, by water, to India. The King called his counsellors to-

gether, and they heard the tale of the strange man, but laughed to scorn his story; and he went his way charging as he went, and ever afterwards, his failure, in Lisbon, to "that Jew Joseph," to whom further reference will be made hereinafter.

## SPAIN .

It is probable that the Jews came to Spain before the fall of the Roman Republic. There they remained practically unmolested until the conversion of the country to Christianity. Then misunderstandings and controversies arose between them and the Christians. Efforts were made to convert them, which brought about arguments advanced by Jews to controvert the teachings of Christianity. Hatred was begotten, and the Jews nursed it, and awaited an opportunity to gratify that hatred against their rulers and the Christian people among whom they were living. The opportunity came with the invasion of Spain by the Arabs. It is said that the way for the Mohammedan invasion was prepared by the intrigues of the Jews with their co-religionists in Africa, who exposed to the

Saracens the weaknesses of the Visigothic kings and kingdoms. Writers favorable to the Jews, admitting this, point out that the Spaniards created the situation by their treatment of the Jews. Granted, they created the situation; and then the Jew made it worse. Just another illustration of what hatred will do. And then hatred fed upon hatred.

The record shows that various places were entrusted to the safekeeping of the Jews, and that they betrayed their trusts. Entrusted with the keeping of the gates of Toledo, it is said that while the Christians were assembled in the churches (712), praying that they might be saved from the Saracen, the Jews opened the gates of the city to the enemy, acclaiming him their friend and saviour. Then, did the Spaniard turn the other cheek? Ah! no. He took hatred along with him and kept him close to his person, down through the years, until, with the capitulation of Granada (1492) and the fall of the Mohammedan Empire in the West, the Jew who in the meantime had been on terms of intimacy with the Mohammedan, more or less close, and for this and for other things real or

fancied had suffered, was compelled by hatred to harvest the full crop of bitterness he had sown.

Under the Saracen, Jews became numerous and prosperous in Spain. "The milder rule of the Moslem gave the Jew a needed pause in the struggle for existence, and the similarity of the Semitic genius in both prevented the preceptible tendency to narrowness, and brought the Jewish mind again into free contact with the world's thought." Schools were founded by the Jews: the first, that of Cordova (948); and then those of Toledo, Barcelona and Granada. These institutions flourished for a long time in a remarkable way. "In these days there were great men who sprang from the stock of Israel, men of learning, men of wisdom, poets, artists, whose names even to our own days are held in honor."

In that part of Spain which was under Mohammedan rule, the Jew for five hundred years considered his status as fairly satisfactory. In this period in those parts of the Iberian Peninsula which were under Christian rule, the people were ill disposed towards him, while the

princes and rulers sought to protect him; and in doing so often involved themselves in grave difficulties.

The Jews had their religious tribunal. It was called the *Beth-Din*. In it disputes among their own people were settled. This tribunal also had criminal jurisdiction, and even passed sentences of death. There is a record of sentence of death (1379) passed and executed upon Joseph Pichon, at one time high in favor with Don Henry II. Don Juan I was so incensed over this execution, he deprived the Jewish courts of their criminal jurisdiction, and they were from thenceforth prohibited from "decreeing punishments of death, dismemberment or exile."

It seems that in these Jewish courts in Castile, Aragon, Valencia, and Catalonia "the privilege of passing death sentences was of great antiquity," and while the Jewish courts "required for the execution of a death sentence, special sanction from the King," this could be obtained through the medium of Jewish courtiers, or by bribery.

Graetz says that if the execution of Pichon was not the actual cause, it was "at any rate the occasion of the first widespread and sanguinary persecution of the Jews in Spain, the final result being the total expulsion of the Jews from the Peninsula."

People who never lost a moment when an opportunity presented itself to go after the Jews, promptly seized the opportunity presented by the condemnation of Pichon by the Beth-Din, and his execution by order of the Jewish court, although it is not clear how the execution was carried out without the King's warrant, to wreak awful vengeance on the Jew. Don Juan was, of course, ready to lend his aid. Among other punishments and prohibitions, by act of the cortes of Valladolid (1385) Jews and Christians were prohibited from living together. Needless to say the Christian was at this time reminded of the welcome the Jew had given the Arab, and the ever "popular" charges always ready to be made against him; and, then, at that moment the Christian was not unmindful of the relation of the Jew to and association with the Mohammedan, all of which again en-

abled hatred to add to the ever increasing bitterness, accumulating throughout the growing years, between Jew and Christian. The segregation of the Jews was becoming with it all, more and more, an accomplished fact—a condition which in the days to come was to present them as a menace in mass—a menace that Spain was to be called upon to remove, by the expulsion of the Jews from within her borders, in order, as she claimed, to save herself. Whether she was justified in her act, or not, will only be determined by Eternal Justice when the will of God is fully accomplished.

The sadness of it all is accentuated when we recall that after this, the Church became involved in the miserable matter. It may be that in the circumstances, and such we believe was the case, the situation could not have been avoided. The civil and ecclesiastical jurisdictions in those days were so involved with each other, the acts of the one jurisdiction, frequently could not be distinguished from those of the other. This was just as true of the Jewish as it was the Catholic courts—of the Jewish court that tried Pichon, as it was of the

Inquisition that tried the Coloms who are said to have been related to Columbus; and, as we shall see.

The year 1391 seems to have been the beginning of the end of the Jew in mediaeval Spain. The bloodshed he had suffered in that year failed to satisfy the Spaniards; and the Spaniard continued in his hatred of the Jew. It has been said that the disturbances of the year 1391 were the forerunners of the Inquisi-This may be true; but what were the forerunners of these disturbances? These disturbances had their forerunners; and however much we may regret that there was such a thing as the Inquisition, sensational writers, would-be historians, "featuring bloody scenes" on the authority (?) of the exaggerations of partisans written down by discredited essayists, will never be permitted to obscure the facts of history. The Inquisition was, may we say, the resultant explosion following the accumulation of centuries of hate engendered by Christian, Jew and Mohammedan. It was but the natural consequence following precedent

conditions. The Inquisition was established at Seville in 1480.

The Jews were expelled from Spain in 1492, the same year in which America was discovered. The Moors were expelled in 1501.

The leading actors in the great world drama of those turbulent times were Ferdinand of Aragon and Isabella of Castile. Ferdinand V. known as "the Catholic," a title conferred upon him by the Church, because of his conquest, and expulsion, of the Moors from Spain, was born on the 10th of March, 1452. He was the son of John II. Isabella of Castile, the daughter of John II of Castile and Leon, was born in 1451. Ferdinand and Isabella intermarried on October 18th, 1469. Thus the kingdoms of Aragon and Castile were united, and by the joint action of their sovereigns was effected a rejuvenation of their kingdoms; the way was prepared for the expulsion of the Moors from the Iberian peninsula; the foundations of the Spanish monarchy were laid; and Spain was raised to a pre-eminent position among the states of Europe.

Not long after the commencement of the reign of Ferdinand and Isabella, the Jewish question presented itself to them in all its sordid seriousness; whereupon steps were taken to segregate the Jews both from "conversos" and their fellow countrymen. All Jews were separated into special barrios and were confined to the Jeweries at night. It may be well imagined that these restrictions, put upon the Jews, were the cause of much disturbance; and these with other things begotten as prohibitions beget, brought forth a brood composed of lying, deceit, hypocrisy, fraud and bribery, that engendered trouble and added to the discord already prevailing; then there were the battles with the Moors; and then, whatever may be said about it, either good or bad, in truth or falsehood, justification or excuse, there was the Inquisition; all making for unhappy days in Spain.

The trying part of all, in those unhappy days, was due in a great degree to the presence there in Spain of the "converso" or "nuevo cristiano," who was scattered by the thousands throughout Castile and Aragon. As a class not

ordinary people. While in the veins of most of them there flowed the blood of Israel, in others that blood was mixed with blood of the nobility and of families of consequence, in years long since departed. The Catholic King, himself, was related by blood to those same Jewish people. And these Maranos as a class were intelligent, industrious and peaceful citizens. Whatever else in truth may be said about them, God knows in truth it may be said they suffered.

Ferdinand and Isabella had no easy task in governing, in the midst of all the turmoil that encompassed them about, and the very wonder is that they succeeded in doing as well as they did. Many things accomplished by Ferdinand commend him as a more than ordinary ruler in his day. Isabella was in all things his faithful helpmeet—a pleasant personality—a good woman.

It has seemed to us that some men who have written of those times, seeing what hatred had done, would have labored to put it down; but, O pity! instead, too clearly it appears they but sought to feed the ancient grudge that God's children bore against each other, even resorting

to misstatements and lies to attain their base end.

And in those days in Spain, moving with and about the Maranos, among them numbering his most devoted friends, perchance of their own blood, again appeared the same strange man who had appeared in Portugal, a man who under the providence of God was to lead the way to a new land—a land where men might make another attempt to live together in harmony and happiness and peace. This man made clear the way; men have followed; God grant that harmony and happiness and peace will ever and always attend.

## CHAPTER III

# The Maranos

FOR a number of years before the advent of Columbus and his immediate family, there existed among the Latin Jews a large number of their people nicknamed by some, the Maranos (the Damned), and by others called "secret Jews."

These Jews, as the Jewish historians would have it, generally speaking, had submitted to baptism to save themselves from persecution; that "though they had succumbed to force (anusim) and had become Christians in appearance or outwardly, they lived according to their ancestral faith."

That some of them lived secretly as Jews all must concede; but, that many thousands were not forced into baptism, but freely became converts to Christianity and persisted in the practice of their new religion is attested by the prominent positions they took, and the high places they attained in the Catholic Church, not

only as laymen, but as Priests, Bishops and Archbishops, and that at this very day there are in the Catholic Church distinguished families, especially among the Spanish, who could, if they would, trace their ancestry back to men of rare education and exalted intelligence among the Jews of Spain in the days of Columbus and before them. Even at this time there are to be found in the Balearic Isles, particularly in Mallorca, the birthplace of the saintly Serra, the founder of the California missions, Jews who down through the centuries, in self-inflicted isolation have kept unmixed their pure Jewish blood, practicing the Catholic religion, religiously keeping the ancient feasts and fasts of the Church, and one other: one granted to them alone, a special privilege in blessed memory of the past days of their race—The Day of Atonement. And we are informed in a letter lately received from the Secretaria de Cámara v Gobierno del Obispado de Mallorca, signed by the Fiscal Ecclesiastico, that "the Jews of Mallorca are all converted to Catholicism, and in general good Catholics."

#### THE MARANOS

Aye, good Catholics! They paid for their Catholicity in the sufferings of their forefathers for over four hundred years; and the price they paid was never too much! What is really of greater value than that which is earned by suffering? They kept the faith!

Call them Chuetas, if you will; refer to them as "of the street," if you are perverse; but know you, if you do these things, you are not good Catholics. There are no divisions or classes in the Church of God. The Church will not have it so. Men who seek to divide its membership, because of race, color or nationality, sin against God, as well as against His Church.

It is only too true, and it is sad that it has been so, that "an odium dating from centuries does not wear out in the course of a few years." The preaching of the gospel of hate will never wear it out; but under a reign of love it will vanish and fade away.

The dead *have* commanded, and the reign of the dead *has* been tyrannical; "they remain as Masters, \* \* \* \* and it is useless to resist." It is true they reign; they reign because in their day and time on earth they usurped the power

of good-they sinned against the great commandment. But it is not "useless to resist": obedience by the living to that commandment will end the tyrannical reign of the dead, and work the emancipation of the world. The man who said that "it is useless to resist" has more than once served to perpetuate that tyrannical reign by his preachments of hate. "I am the Lord thy God, \* \* \* \* visiting the iniquity of the fathers upon their children unto the third and fourth generation, to them that hate me, and showing mercy unto \* \* \* \* them that love me, and keep my commandments." (Deut. 5:9, 10.) I am "yesterday, and today; and the same forever." (Heb. 13:8). O, but would the children of man keep the great commandment!

There also are men in this country bearing names, the origin of which they know not, but, the first of which were given to baptized Jews by Vincent Ferrer and other missionaries in the days of old Spain, in whose faces may be seen the perfect likeness of the children of Israel. These men came this way principally from Latin America and the West Indies, to which places their Jewish ancestors fled when

#### THE MARANOS

goaded by persecution they were compelled to leave their homes in the Latin countries of Europe, and although some of them had been abused and persecuted by their brethren in the new faith, they never weakened; but with that persistency and stoicism which the Jew has always displayed during the trials and tribulations of his many years of suffering, like unto that Jew of Jews, next to the Blessed Savior, Himself, the dauntless Saul of Tarsus, Paul of the new dispensation, they fought their fight, and kept what then was to them the new, but now after centuries is to their children's children the ancient Faith of their Fathers.

The histories of both Jews and Catholics indicate to us that the designation of certain Jews as Maranos came about not through their "forced conversion," and not by forming themselves into a class. We deduce from the records that large numbers of Jews, in Spain, during and after the persecutions of 1391, apostatized; that some of these recanted and returned to the practices of Judaism; that others while openly professing the Catholic religion were secretly living the lives of Jews; that this situa-

tion caused the greater part of the mass of the people to distrust all Jews, and particularly the converts, and to question the sincerity of the latter; and then, the mob commenced to denounce the baptized Jews, applying to the convert and recanter alike, in bitterness, derision and scorn, the appellation Maranos— "The Damned"—and to the "unconverted" Jew those appellations, unjust as they have been, that have followed him down the ages.

One of the most learned of Jewish historians, ever and always apparently trying to assuage his pain and suffering when writing down the story of the apostatizing of his people, and, in minimizing what was to him, and is, and has been to others of his race a sin most heinous, would not have it as we have stated the history of the name Maranos. He writes: "These forced converts gradually formed themselves into a peculiar class, outwardly Christian, at heart Jews. By the populace who nicknamed them Maranos or 'The Damned,' they were regarded with more distrust and hatred than the openly observant Jews, not because of their secret fidelity to Judaism, but on account of their



FRIAR DIEGO DE DEZA—DOMINICAN (From a portrait in the Museum of Seville.)

Principal Professor of Theology in the University of Salamanca, Bishop of Zamora, Archbishop of Seville, Second Inquisitor General of Spain, etc.



descent and inborn intelligence, energy, and skill."

Thus he would have it that these "forced" convert Jews, "outwardly Christian, at heart Jews," formed themselves into a class nicknamed Maranos.

Then he writes: "Baptized Jews, who had been glad to disencumber themselves of their Judaism, shared in these feelings of aversion. They were the worldlings who valued wealth, rank, and luxury above religion, or the overeducated whose philosophy had led them to skepticism, and whose selfishness induced them to welcome a change which brought them out of the narrow confines of a small community, and opened up a wider world to them. Their hearts had never been with Judaism, and they had adhered to it only out of respect or a certain compunction. To them, forced baptism was a relief from chafing fetters, a welcome coercion to overcome scruples which had always sat lightly upon them. For their own advantage they simulated devotion to Christianity, but were on that account neither better nor more religious men. The unscrupulous among them found spe-

cial pleasure in the persecution of their former religion and its followers. To gratify their malice, they brought charges against rabbis and other representative Jews, or any member of the community, thus endangering the existence of the whole body of Jews in the country. It was bad enough that the latter had been robbed of so many able and learned men—physicians, authors, poets—and that the Church had been enriched by their wealth and intelligence; but these very forces were used to inflict further mischief on the Jews that had remained steadfast. Knowing the faults of their former brethren, the converts could easily attack them." (Graetz.)

Thus he makes it appear that the body of the Jews of Spain, at the time, had been robbed and the Church enriched by baptized Jews (not "forced") "glad to disencumber themselves of their Judaism."

However be it, the name Maranos came and was applied. The truth is that baptism was forced on some Jews, and some Jews who were baptized lapsed; but baptism was not forced on

thousands of Jews, and thousands of them did not lapse.

The moving spirit in the conversion of the Jews, in Spain, during the period under discussion, was Vincent Ferrer (b. 1350), a Dominican, afterwards canonized by the Church, and since and now known as St. Vincent Ferrer. This weird, wise man, afterwards the great preacher of "penance and preparation for judgment," entered the Dominican Order (the Order of Preachers), in 1367. In 1368 he was sent to the house of the Order at Barcelona, and afterwards, in 1370, taught philosophy at Lérida. Thereafter, probably about the year 1380, he commenced his career as an itinerant missionary preacher.

At this time the Latin Jews were badly torn without and within.

Through that wonderful energy and persistency under every circumstance and condition always displayed and ever shown, they had arisen to high positions in the state, and even at this time to some stations of prominence in the Church; to the attainment of distinction in the universities and learned professions; to

prosperity in the institutions of finance, to success in the marts of trade and along the avenues of commerce; and then, a segregated people as they were, ever present and visible en masse, having accumulated great wealth, they became, as ever has been the fate of those who really do great things, objects of jealousy, then victims of robbery, and then of persecution; suffering despair, torture and death.

Always a sensitive, emotional, and an intense people, they were moved for many years by the teachings of Maimuni's rationalistic thought; that of the Kabbalists, beginning with Abulafia who offered the Kabbala that "to decompose the words of Holy Writ, especially the allhallowed name of God, to use the letters as independent notions (Notaricon), or to transpose the component parts of a word in all possible permutations, so as to form words from them (Tsiruf), or finally to employ letters as numbers (Gematria), were the means of securing communion with the spirit-world," and other Kabbalists who proposed like mystic formulas; the Karites, "who rejected Talmudical traditions unconditionally"; the Rabbanites, "who

sinned against truth in placing the Talmud in the fore-front, and overlooking the Bible'; and teachers of other cults within their number, each contending with force and vehemence for his own cult, keying the mind and soul of the Latin Jew to the highest pitch, and disturbing and unsettling both.

For many years, and at many times, strenuous attempts had been made to convert the Jewish people, baptism or spoliation being the alternatives offered to them. This state of affairs existed when Vincent Ferrer began to work among them, and multitudes were won over by his preaching. Ranzano, his first biographer, placing the number of Jews converted by Vincent at twenty-five thousand. (Cath. Enc.)

For twenty years Vincent travelled throughout western Europe, preaching to great multitudes, the Jews included; in his magnetic way exhorting them in the style of those who had preached the great crusades, thundering to the wrought-up masses: "Now is the day of penance; remember the judgment!"

In passing, it may be of interest to note that Vincent preached publicly "that Judas had done penance." He was cited before the Inquisition; Benedict XIII commanded that the written accusation be sent to him, and he burned it.

"It would be difficult to over-estimate the influence which Vincent exercised in the Iberian peninsula. Castile, Aragon, Valencia, Murcia, Granada, Andalusia, and Asturias were visited in turn, and everywhere miracles marked his progress; Christians, Jews, and Moslems were all lost in admiration of the thaumaturgus." (Cath. Enc.)

Among the first of his great converts was Rabbi Solomon Levi of Burgos (1391), afterwards Paul of Bergensis, and then Paul de Santa Maria, ordained priest, bishop of Cartagena, chancellor of Castile and privy counselor to King Henry III, friend of Cardinal de Luna, afterwards (Avignon) Pope Benedict XIII. His two brothers and five sons followed him into the Church; and, says the historian, he "transmitted the bishopric to one of his sons."

Many Jews of prominence had apostatized before this time—men of learning, men of affairs—and become leaders in their new religion; but to name them and to tell what they did would mean little to us in the present inquiry; a general statement that they were learned; that they were men of affairs; that many of them had accumulated great wealth; that they were intensely Catholic, and were ever ready with their talents and their wealth to aid in all sorts of progressive movements, will suffice.

The Jewish historians do not seem to question the sincerity of these men as they do those who became, to them, "psuedo-converts," in 1391, and the years following, up to the days of Columbus. While admitting their great ability as Jews, and while eulogizing their unswerving devotion to duty as such—rabbis, doctors, lawyers and professors—as Christians they discounted and ridiculed them and found no good in them at all.

They exalted Rabbi Solomon Levi of Burgos, but execrated Bishop Paul de Santa Maria of Bergensis. The same feeling they held for all other great apostatizing Jews. But, are they

not to be pitied and excused. They surely are. Consider their thoughts while recording the trials and sufferings their people had undergone and the anguish that must have been theirs in witnessing the passing of some of the greatest among them!

Following Rabbi Solomon Levi of Burgos, there was Dr. Lorquin of Lorca, the Jew—Geronimo de Santa Fé, the Christian, physician to Benedict XIII; Dr. Astruc Raimuch of Fraga, the Jew—Francisco Dios Carné, the Christian; Profiat Durán of Catalonia, otherwise Isaac ben Moses, or as he called himself in his works Efodi (Ephodaens). It is said that the last named recanted. His was a large family, and many of his name are scattered throughout the world. Passing strange it is that one of the early missionaries in this country was a Durán from Catalonia—Fr. Narciso Durán, of the Order of St. Francis, one-time Presidenté of the old Missions of California.

Another convert was Andreas Beltran (Bertrand) of Valencia, the pope's almoner. Then another, late in the period we are seeking to cover, was Alfonso de Spina, who after his con-

version joined the Franciscan Order, and was for many years superior of the house of studies of the Friars Minor at Salamanca—a learned man—the author of *Fortalitium Fidea*. Consecrated in 1491 as Bishop of the ancient See of Thermopylae.

The great grandmother of Ferdinand, the Catholic, King of Aragon, was Paloma, a beautiful Jewess of Toledo, the daughter of Fadrique Enriquez, Admiral of Castile.

"In the cities, in the administration of public revenues, in the army, judiciary, and cortes, the Maranos, as has already been intimated, held important and influential offices. They were particularly prominent in Saragossa; this was the richest city of Aragon, owing to its extensive industries, which were largely conducted by Jews and Maranos. In Saragossa the Marano Pedro Monfort was vicar-general of the archbishopric; Juan Cabrero was archdeacon; and the priors of the cathedral were Dr. Lopez, a grandson of Mayer Pazagon of Calatayud, and Juan Artal, a grandson of Pedro de Almazan. One of the chief bailiffs of Saragossa was Pedro de la Cabra, a son of the Jew

Nadassan Malmerca. Not less influential than in Aragon and at the Aragonese court were the Maranos who enjoyed the confidence of Queen Isabella. Her privy councillors and private secretaries were sons and grandsons of Jews; even her confessor, Hernando de Talavera, was the grandson of a Jewess." (Kayserling.) Friar Hernando was the Prior of the monastery of Prado and became Archbishop of Granada. Sad to relate, he became involved with the Inquisition. He appears to have been a very learned and a very noble man; and there are evidences that he was outrageously persecuted by the institution named.

The learned theologian Friar Diego de Deza, Dominican, principal professor of theology at the University of Salamanca, at that time the most celebrated seat of learning in the world, later Bishop of Palencia, then Archbishop of Seville, second Inquisitor General of Spain, and occupant of other important offices, was of Jewish descent. The four-hundredth anniversary of the death of this remarkable man will be remembered this year (1924), throughout the



FRIAR HERNANDO DE TALAVERA—HIERONYMITE
(From a portrait in the Monastery of the Escorial.)
Prior of Prado, Confessor of Queen Isabella, Archbishop of Granada.



world, and particularly in the South American countries.

Enriquez, Sanchez, Dominguez, Aguilar, Caballeria and Roderiguez are names of old time Catholic Jewish families. The Villanuevas, whose ancestor was the Jew, Moses Patagon, and the Clementes, who were descended from the Jew, Moses Chamorro, the Santangels whose Jewish ancestor's name was Ginillo, all came from Calatayud, the ancient Calatalyehud, which in the fourteenth century had one of the richest Jewish communities in the world.

Then there were the devoted friends of Columbus, Juan Cabrero, Luis de Santangel, Gabriel Sanchez, and Alfonso de la Caballeria, all men of Jewish extraction.

Azarias—Luis de Santangel (the first Luis) was the father of Pedro Martin, who became Bishop of Mallorca.

The names of these Jewish Christians would hardly be recognized, today. In those days when the missionary baptized a Jew, he gave him a religious name. As for instance: the Jew, Rabbi Azarias Ginillo, was baptized Luis de Sant Angel—Luis of the Holy Angel, since

contracted into the name as we know it today—Santangel. Then others like Paul de Santa Maria—Paul of Holy Mary; Francisco Dios-Carne—Francisco God-flesh; Geronimo de Santa Fé—Geronimo of the Holy Faith; and so on.

Many of the Jews of those days were steeped in mysticism. They were always searching after the hidden. They seem to have had a certain predeliction for the prophecies of Isaias. Geronimo de Santa Fé "saw in the irregular formation of a letter in a word in Isaias a deep mystery." His elucidation of the mystery carried him to the point where he came very near getting into serious trouble over it. Columbus held the book of Isaias in holy veneration. He said, "the incentive that impelled him to plan his discoveries was not a love of science, but his interpretation of the prophecies of Isaias." And these things may be significant in view of the fact that the Church teaches that the Book of Isaias records the prophecies of the "coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious estab-

lishment, and perpetual flourishing of the Church of Christ."

The books of Ezra seemed also to appeal peculiarly and particularly to the Jews of those days, and Columbus appears to have been very fond of reading them, especially the fourth book, "which was probably written by a Jew who lived outside of Palestine." (Kayserling.) From this book, it is said, to reinforce as it were his arguments before the Spanish court, that the earth was round instead of flat as most people believed it; and how since Europe, Asia and Africa covered about six-sevenths of the globe's surface, and the Atlantic ocean the remaining seventh, any one by sailing due west must surely come to land, he read:

"Upon the third day Thou didst command that the waters should be gathered in the seventh part of the earth. Six parts hast Thou dried up and kept them to the intent that of these some being planted of God and tilled might serve Thee. \* \* \* \* Upon the fifth day Thou saidst unto the seventh part where the waters were gathered that it should bring forth living

creatures, fowls and fishes, and so it came to pass." (Apocrypha-II. Ezra VI: 42, 47.)

What may be another bit of evidence aiding us in our effort, is the record that Columbus prized most highly a book written by a Marano —not a "forced convert Jew," but a freely baptized earnest "convert Christian." Of this book a Jewish historian writes: "In Spain, he (Columbus) read with religious zeal the tract on the Messiah, which was written by the proselyte Samuel Ibn Abbas of Morocco, for the purpose of converting R. Isaac of Sujurmente; it had been translated into Spanish in 1339, and into Latin a hundred years later. This book interested Columbus so much that he excerpted three whole chapters." (Kayserling.) Think of the zeal of a "convert Jew" who would write an erudite and scholarly treatise on the Messiah, for the purpose, and only purpose, of "converting" another Jew.

It has often been said that the Maranos "were the immediate cause both of the introduction of the Inquisition into Spain, and of the expulsion of the Jews from that country; that its introduction was due not so much to relig-

ious zeal as to material considerations," and that "it was used as an instrument of avarice and of political absolutism." The Inquisition dates from Innocent III (1194-1216). It was introduced into Spain in the reign of King James I (1226), because of the Catharists to whom and their friends the King had forbidden residence in his Kingdom. It was established by Pope Gregory IX, and confided to the Dominicans and Franciscans. By the Bull "Declinante jam Mundi," of May 26th, 1232, Archbishop Esparrago and his suffragans "were instructed to search for \* \* \* \* and condignly punish the heretics in their dioceses." This Bull was not aimed at the Jews. Not only the Catharists, but other heretics were disturbing the peace and good order of the Church and State by sowing seeds of discontent and unrest, defying authority and violating law, and they had to be dealt with if established society was to survive. Up to this time but few Jews had apostatized, and slight attention was given such by their Jewish brethren.

Following the Bull of Gregory IX, governing the Inquisition in Spain, came the ordinances of Innocent IV, Urban IV and Clement VI. And then up to 1478 the Inquisition in Spain was of no greater importance, nor attracted more attention from the world at large than does the "Congregation of the Holy Office" of the Church, today, the Holy Office being the present name of the Inquisition. It takes its name from "the most holy office to which it is assigned, namely, that of removing the faithful from the danger of deviation from the Faith through the influence of false doctrine." (Cath. Enc.)

In the persecution of the Jews in 1391, religion and politics, strictly speaking, had little to do. It is true that at this time, and we have heretofore made mention of the fact, the Jew was in a wrought up state of mind; thence came Vincent Ferrer preaching the conversion of sinners. Many Jews were baptized, and became Catholics. Some recanted. Large numbers of Jews in Spain had become very rich, and held high places. All these things conspiring to arouse its jealousy, inflamed by certain acts attributed to the Jews, the unreasoning mob, as has ever been its way, wrecked, ruined and destroyed.

Again, in 1449, another persecution of the Jews due to similar causes and conditions took place, and raged with fury for a time. Both of these persecutions resulted in dispersals of Spanish Jews into various countries.

We wish it distinctly understood, in writing of the Jews that their brothers in the blood, the Maranos, are by us always classed apart. The distinction we make is not intended to be invidious.

The Jew at many times brought trouble upon himself and upon the Marano, by his constant insistence that no "converso" or neo-Christian was at any time less a believer in the teachings of Judaism or in the practice of the religion of the Jews than he, or his ancestors, had ever been.

The Catholic Jew, between the years stated (1391-1449) continued to "pursue the even tenor of his way," year by year rising to higher station and greater distinction in Church and State, until during the reign of Ferdinand and Isabella when possessing most everything he could attain, he became in so many minds an object of suspicion, largely due to the conduct

of the "unconverted" Jew, that Church and State began to distrust him; then followed his undoing. So uncertain, at this period, were the authorities as to what the Jew and the Marano really was and meant, the re-establishment of the Inquisition seems naturally to have followed. In the regular order, institutions are but the products of their times.

Heresy had crept into the Church and confusion prevailed in the State, and who can now say, not knowing the minds of the men of those days, that it was "not to religious zeal," but for "material considerations," that the Inquisition was re-established in Spain during the times of Ferdinand and Isabella. It had been there before, and, on November 1st, 1478, Sixtus IV "empowered the Catholic sovereigns" to "establish a tribunal for searching out heretics and especially Jews who after having been baptized had relapsed openly or secretly into Judaism." The pity is, that with its re-establishment, as is usual in the working out of the things of the world, the innocent suffered with the guilty. "The Spanish Inquisition" however, "deserves neither the exaggerated praise

nor the equally exaggerated vilification often bestowed upon it."

There were fanatics in those days as there are in ours. There are people, today, who will protest a comparison between Tomás Torquemada, Grand Inquisitor of Castile, and Girolamo Savonarola, Reformer of Florence; but we take the chance of a discussion with such, and say, there were many points of resemblance between the two; and then, that each meant well and did well when he started on his career, but woefully changed and failed before that career was finished. It may be said of Torquemada as it was said of Savonarola: in the beginning he "was filled with zeal, piety, and self-sacrifice for the regeneration of religious life"; but, "he was led to offend against these virtues by his fanaticism."

Much has been written about the cruelty of Torquemada. Whether his ways of ferreting out and punishing heretics was justifiable is a matter that has to be decided not only by comparison with the penal standards of the fifteenth century, but also, and chiefly, by an inquiry into their necessity for the preservation

of Spain. (Cath. Enc.) The number of people suffering death and punishment under the judgments of Torquemada "are highly exaggerated" as may be proved by Graetz and Hefele.

The first tribunal was set up in Seville in 1481. Tomás Torquemada was appointed Grand Inquisitor in 1483, and he named (1484) Pedro Arbues, nobleman, "a model of learning and piety," one of the canons regular of the Cathedral of Saragossa, as Inquisitor Provincial in the Kingdom of Aragon; a man of whom it was said "not a single sentence of death can be traced to him." Enemies of the Inquisition accused him of cruelty, and the Maranos whom he had punished hated and resolved to do away with him. On September 15th, 1485, while at prayer in the Cathedral he was stabbed to death. "As soon as the news of the attack on the chief inquisitor spread in Saragossa it produced a violent reaction." (Kayserling.) Many Jewish Christians suffered imprisonment and death, among whom were priests and high dignitaries of the Metropolitan Church of Saragossa.



University of Salamanca



The conspiracy to assassinate Arbues was formed in the house of Luis de Santangel. The conspirators—all Maranos—were Sancho de Paternoy, chief treasurer of Aragon, "who had his own seat in the synagogue of Saragossa'; Alfonso de la Caballeria, vice-chancellor of Aragon; Juan Pedro Sanchez, Pedro de Almazan, Pedro Monfort, Juan de la Abadia, Mateo Ram, Notary Garcia de Moros, Pedro de Vera, and others resident in Saragossa, Calatayud and Barbastro. The active agents were Juan de Esperandeu and Vidal Durango, the latter a Frenchman employed as a tanner by Esperandeu. Juan Esperandeu, Vidal Durango, Juan de la Abadia and Mateo Ram were burned at the stake on June 30, 1486. Three months later Pedro Monfort, vicar-general of the archbishopric of Saragossa suffered a like fate. The sentence of the chief treasurer, Sancho de Paternoy, was commuted to life imprisonment at the request of Gabriel Sanchez. In March and August, 1487, the notary Garcia de Moros, Juan Ram, son-in-law of Juan Pedro Sanchez, Juan de Santangel and Luis de Santangel died in the flames. The last named were the uncles of Luis

de Santangel, Columbus' friend, who the editor mentioned in our introduction says were burned at the stake because they were Jews. Not so; they suffered death because they were members of a conspiracy formed for the purpose of murdering Canon Pedro Arbues, Provincial Inquisitor of Aragon. This conspiracy was organized shortly after the cortes had approved of the introduction of the inquisition into Aragon, and after the Maranos, through Alfonso de la Caballeria, had offered the pope and Ferdinand a considerable sum of money to suspend the inquisition. Juan Pedro Sanchez, the chief conspirator, succeeded in escaping to Toulouse. He was arrested there, but again gained his freedom. Later, in Saragossa, he was burned in effigy.

When we read of these men suffering death as they did, and, in the times in which they died, we should keep in mind that they were instigators of murder and were murderers; that back of the real perpetrators of the act of murder were men who had led lives of hypocrisy and deceit, and through whose acts there had been brought upon both Church and State unrest,

disorder and confusion. And the statements we here make are made on authority of the historians who record, as they would have you understand, with awful horror, the terrible punishments suffered by these victims. In those days, burning at the stake was the favored punishment for various infractions of the law, in Spain, as it was in other European countries. The laws of Church and State were strangely intermingled; and the jurisdictions of the ecclesiastical and civil courts were decidedly mixed. That things occurred then, and as they did, such as the formation of the conspiracy to murder Arbues, then his murder, and in the manner of its doing, then the punishment of the conspirators in manner and form following were but natural consequences.

Raise our eyes in horror as we may, at the taking off of some of the Maranos in the Latin countries, history records that at about the same time, even in "Merrie England," men were peremptorily sent on the long journey, by various methods, for much less than murder. To say nothing of our morals, we have not been overly refined in our cruelties since those days;

for in the administration of major punishments for violations of law, we have the gallows, the firing-squad, electrocution and lethal gas.

Ferdinand and Isabella requested Pope Innocent VII to approve of the expulsion of the Jews from their domain. This he refused to do; in grateful (?) remembrance of which a leading Jewish historian proceeds to write down some pleasant (?) memories of this pope. "The Spanish sovereigns decided on the banishment of the Jews without the pope's consent." (Graetz). A proclamation was issued on March 31st, 1492, requiring the Spanish Jews, within four months, "to leave every portion of Castile, Aragon, Sicily and Sardinia under pain of death."

In reading of the executions of the sentences of the Inquisition, we often read of this or that one having been "led to the auto-de-fé": many people have strange ideas as to what the auto-de-fé really was; just as they have queer ideas of many other things that were said to have been connected with the Inquisition. Some seem to think it was a devilishly contrived instrument of torture. The auto-de-fé was not such; it was

a part of the ceremonial preceding the execution of the judgment. *Auto-de-fé*—act of faith. The Inquisition never executed its judgments; the execution of a judgment rested with the secular judge.

Kayserling records that "among those who were led to the great auto-de-fé at Tarragona, on July 18th, 1489, clothed in the garb of penitents, were Andreas Colom, his wife Blanca, and his mother-in-law Francisca Colom. They all confessed that they had observed the rights, ceremonies, and holidays of the Jews. What must have been the feelings of Christopher Columbus, or Colón, when he heard that members of the Jewish race bore his name, and had been condemned by the Inquisition?"

The connection of Cristóbal Colón with the Jewish family of Colom is not apparent until in a footnote to the above paragraph we find that "he was also called Colom." (Winsor: "Christopher Columbus," p. 157). On the page last mentioned, we read:

"In Spain the Christoforo Colombo of Genoa chose to call himself Cristóval Colón, and the *Historie* tells us that he sought merely to make

his descendants distinct of name from their remote kin. He argued that the Roman name was Colonus, which readily was transformed to a Spanish equivalent. Inasmuch as the Duke of Medina-Celi, who kept Columbus in his house for two years during the early years of his Spanish residence, calls him Colomo in 1493, and Oviedo (1535), calls him Colom, it is a question if he chose the form of Colón before he became famous by his voyage."

Many Maranos and Jews fled Spain from the persecutions (1391 and 1449), and in fear of the Inquisition (1482), to Portugal, France and Italy. In Portugal the Maranos were known as the Christaos Novos, in the Balearic Isles, as the Chuetas, in other places as the Judaeo-Christianos, and among the Jews, as the Anusim.

We first call attention to the Maranos of Spain, because they were of a better type and nobler rank than those in the other countries to which we will refer in the pages immediately following. At no time and in no place in all their

history had the Jews attained greater prosperity and higher station than they possessed in the last part of the fourteenth and the first part of the fifteenth centuries, in what have often been called, and properly so, "the golden days of Spain," With the exception of the outbreaks of the mob, against them, in those miserable days of the years 1391 and 1449, they were permitted to live, and did live, in more perfect peace and real happiness than they had ever known since the days of the Captivity. With the making of this situation the neo-Christians and the descendants of the Catholic Jew had no little to do. As we have heretofore remarked, there were many men in these classes-men of splendid personality and men of remarkable learning—men who had taken high rank in the affairs of Church and State, and who held distinguished positions in all the learned professions, and to some of whom we make special reference in other chapters. With very few exceptions they of this class persisted in their new religion. While they put off the religion of the Jew, they never lost their interest in him as of their own, and sought in every way that lay in

their power to lift him up and better his relations with the Church, the State, and his fellowmen. Possessing the good qualities of their race—zeal, energy, application, persistency, assertiveness, devotion, they accomplished much for the Spanish Jew. He lost it all. We are not saying that he was entirely to blame, but he, at least, very largely brought his sufferings upon himself. The avalanche would not have destroyed the city if the pebble on the mountainside had remained undisturbed.

We say again, as we said before, that the Jew was very largely responsible for the suspicion that overtook the neo-Christian. Of the rich, powerful and learned converso he said: "Ah! yes, outwardly he is a Christian, but inwardly he is a Jew! He attends the Cathedral, and keeps the feasts and fasts of the Church, but watch his house, and you will see he is living as a Jew." Thus the persistent and faithful neo-Christian came to be suspected; and thus the poor, weak and ignorant Jew, falling back on that power of self-defence bred in him as the result of the persecutions of his people for centuries, dissembled, to save himself, as he

thought; outwardly became a Christian, inwardly remained a Jew. This deception could not continue indefinitely, and the dissemblers were discovered.

Charges of heresy then commenced to be made against all Jews. Added to these charges, whether they were well-founded or not, came the charges made, right and left, against some Jews that they were desecrating the sacred host; that they were sacrificing the blood of children; that they were ridiculing the holiest functions and services of the Church; that they were making charges against the clergy that they did not prove. All these things were aggravated by the hate that was being pent-up for these people, because they practiced usury, extorted unconscionable profit, established monopolies etc. The whirlwind slowly gathered, and suddenly broke the storm. Confusion reigned. The Inquisition was re-established, and on March 31st, 1492, there was issued the proclamation expelling the Jews from Spain. Some Maranos and some descendants of the Judaeo-Christianos remained, but the golden days of the Jew in the golden days of Spain were ended.

He had dwelt longer here than in any country he had ever known, and his race has never attained, anywhere, save perhaps in the United States, the standing it had in Spain in the days of Ferdinand and Isabella. Whatever opinion we may have with reference to it all, we are moved to say that oft' we have studied the story of the Spanish Jew with feelings of the most profound sorrow.

The Jewish historians seem to wish to emphasize the fact that "the proclamation did not accuse the Jews of extravagant usury, of unduly enriching themselves, of sucking the marrow from the bones of the people, of insulting the host, or of crucifying the Christian children." (Graetz.) Thus 'tis well for those who are accused of their undoing.

But it did set forth "that the falling away of the new Christians into Jewish unbelief was caused by their intercourse with Jews." And the proclamation continued: "that long since it would have been proper to banish the Jews on account of their wily ways; but at first the sovereigns had tried clemency and mild means, banishing only the Jews of Andalusia, and pun-

ishing only the most guilty, in the hope that these steps would suffice. As, however, these had not prevented the Jews from continuing to pervert the new-Christians from the Catholic faith, nothing remained but for their majesties to exile those who had lured back to heresy the people who had indeed fallen away, but had repented and returned to holy Mother Church. Therefore had their majesties, in council with the princes of the church, grandees, and learned men, resolved to banish the Jews from their kingdom." (Graetz.)

The "ways and means" of the Spanish Jews with reference to their temporal affairs was not so much the gravamen of their offences, as was their attitude towards those who had honestly accepted the true faith, and were not permitted to peacefully live it, because of their incessant harassment by their brothers in the blood. In this we are reminded of the saying of Moses: "I have seen these people, and, behold, it is a stiff-necked people" (Deut. 9:13.)

Let it be remembered that when, even at this late day, bigoted historians, overheated with hate, moved by devious considerations, having

for their principal purpose the sowing of seeds of intolerance in the minds of the ignorant, rail at the cruelty of the Inquisition in what it did to the Jews, and charge all its doings to the Church, they fail to tell what the Jews were doing, in the way of cruelty at the same time, along the same lines. As has been said, they desired "to have every religious transgression punished with the utmost severity."

These historians tell that because a neo-Christian, when chanting the psalms, had failed to close each one with the *Gloria Patri* etc., he was cited before the Inquisition, his omission indicating guilt of heresy, and he was then "condignly punished." But they do not tell that while this was going on, in another place a Jew was being condemned by a Jewish tribunal to have his tongue cut out, because "he had uttered a blasphemy in Arabic"; and a beautiful Jewess for having had intercourse with a Christian, was being condemned "to have her face disfigured by the removal of her nose." (Graetz.)

The conduct of the men of those days appears to us in these times just about how, we

imagine, our conduct in these days will appear to the men who will follow in the centuries to come, when they try to figure out why we did some of the things we are doing right now.

On the 21st day of January, 1306, Philip IV, King of France, issued an order expelling the Jews from his Kingdom. A Jewish historian says that this was not because of "clerical intolerance, nor yielding, to the will of the people, for the French, even in the Middle Ages, were not bigoted, and it was not their wish to remove the Jews. Avarice was the first motive of the cruel order." And then, in but a few lines removed from the above statement, he says: "Some who could not separate themselves from their property and the country which they loved, went over to Christianity. The whole congregation of Toulouse is said to have been guilty of this cowardice, which scarcely seems credible."

The neo-Christian had been well known in France long years before this order was ever thought of by the officials. In truth he was having here with his Jewish brother the same experience he afterwards had with him in Spain.

The historian says that avarice, i. e., the desire to take the Jews' property, was the cause of his expulsion; and yet he also says that he became guilty of cowardice by embracing Christianity so that he might remain in the country he loved, and keep his property. The truth is that it never was intended that the neo-Christian should be disturbed. It was the disturbing Jew who was not wanted. This is proved, because those Jews who were expelled went just across the border into Provence "to await for a favorable change of fortune which would permit them to return." Louis X recalled them nine years after their banishment (1315); giving among other reasons for so doing that "the Church desired a tolerant policy." The neo-Christian remained in France during all the time of the banishment of the Jew, undisturbed and unmolested.

The Jews, along with the neo-Christians, continued to live in France, in comparative peace, until 1320, when there took place what are known as the massacres of the shepherds. A mob largely composed of shepherds formed in the north of France, and started on a march to-

wards the south, with the avowed purpose of wresting the Holy Land from the infidel, gathering in numbers as it moved, until, it is said, it numbered forty thousand.

Those shepherds who had collected along the Garonne started for Toulouse, and on the way assaulted the Jews whenever and wherever they Five hundred Jews found met with them. refuge in the fortress in Verdun: the shepherds stormed the fortress; the officials sought to protect the Jews, but they, losing hope of rescue, in their despair slew each other. Some children remained: these were baptized and were guarded and reared. The governor of Toulouse summoned the Knights to take the shepherds and imprison them. This they made efforts to do-killing some, and imprisoning many. On the capture of the shepherds, near the city named, many Jews sought the protection of the Church and were baptized, although one historian writes it down that a few "seceded" to Christianity. The mob then set the shepherds at liberty, and many Jews residing in Bordeaux, Gascogne, Toulouse and other towns in southern France, perished at the hands of the mob

aided by large numbers of freed shepherds. Jews and Neo-Christians then scattered into Italy, Portugal and Spain.

The Christaos Novos, or new Christians, of Portugal, were numerous in the days of Columbus. Like their brethren in Spain, they attained high position and accumulated great wealth. They were cordially hated by some Christians. Incessantly coaxed, urged and forced, some returned to the practices of Judaism. Just as occurred elsewhere, others remained firm in the new faith. As in Spain, today there are many distinguished people living in Portugal who are descended from the Christaos Novos. It is said that there is at this very time, a congregation of these people at Covilhã in the province of Beira, Portugal. Numbers are also to be found in Brazil. As one reviews the histories of the several countries of Mexico and Central and South America, one discovers amongst the early founders, their officials, their leaders, and generals the names of prominent Spanish and Portuguese Jews. Today, after the lapse of centuries, these names still figure prominently in the political and social life of the countries. But

no longer do the descendants either recall their Jewish heritage or profess that faith. (Am. Jewish Y. B. 1917.) Most of them are Catholics, and profess the faith and live the life of Catholics with that same persistency and devotion that the Jew has ever shown in his profession and practice of Judaism.

Neo-Christians from Spain and Portugal settled in Italy; at first, principally in Leghorn. In Venice they were granted special privileges. At Leghorn and Milan they predominated in trade and commerce. Many lived in Rome. They were numerous in Naples, Genoa, Bologna and Pisa. Through the same persistency and industry that they had shown elsewhere, they succeeded in the crafts, in business, in trade and in the professions, and attained place, power and wealth; and then, just as in other places, lost out, generally speaking, because they were charged with doing the same things with which they had been charged elsewhere.

One of their number said of the Maranos in Italy, that they lived apparently as Christians, had their children baptized, were married by the priests, attended the services of the Church, kept its fasts and feasts, in all other ways pretended to be Christians, but in secret they circumcised their children, ate Jewish food, kept the Jewish feast days, and prayed together. Then sad to relate, they suffered, and were compelled to move on as were their own in other days and in other countries.

"The Maranos and their descendants may be divided into three categories. The first of these is composed of those who devoid of any real affection for Judaism and indifferent to every form of religion, gladly embraced the opportunity of exchanging their oppressed condition as Jews for the brilliant careers opened to them by the acceptance of Christianity." "A number of Spanish poets belong to this category, such as Pedro Ferrus, Juan de Valladolid, Rodrigo Cota, and Juan de España, of Toledo, called also 'El Viejo' ('the old one') who was considered a sound Talmudist."

"The second category consists of those who cherished their love for the Jewish faith in which they had been reared. They preserved the traditions of their fathers; and, in spite of the high positions which they held, they secretly

attended synagogue, and fought and suffered for their paternal religion." \* \* \* \*

"The third category, which includes by far the largest number of Maranos, comprises those who yielded through stress of circumstances, but in their home life remained Jews and seized the first opportunity of openly avowing their faith. They would not voluntarily take their children to the baptismal font; and if obligated to do so, they, on reaching home, washed the place which had been sprinkled. They ate no pork, celebrated the Passover, and gave oil to the synagogue." \* \* \*

"Pretending that leavened bread would not agree with him, one Marano ate unleavened bread throughout the year, in order that he might be able to partake of it at Passover, without being suspected. At the festival on which the Jews blew the shofar, the Maranos went into the country and remained in the mountains, and in the valleys, so that the sound might not reach them in the city. They employed a man especially to slaughter animals, drain out the blood, and deliver the meat at their homes, and another to circumcise secretly." ("Shebet Ye-

hudah," pp. 96 et seq.) (Jewish Enc. Vol. XVII, p. 668.)

For centuries preceding the birth of Columbus, many Jews were living in France, Italy, Portugal and Spain. Many of these were baptized, and became Catholics; some recanted; some "lived lives of deception" (Graetz)-"outwardly Christian, inwardly Jew;" others persisted firm in the practice of the new (neo) religion. Whether they as a race, or as segregated communities, were guilty of all the charges made against them or not, the truth is that they continuously, individually and on a number of occasions en masse, suffered intensely, and again and again were driven from "pillar to post"; that in their wanderings, ordinary Jews, to distinguish them from conversos, went hither and thither carrying with them many new (neo) Christians and Maranos, although the true converso, generally speaking, when left alone by his Jewish brother, lived undisturbed, and pursued his way in prosperity and in peace.

As our story of the Maranos now draws to a close, there come to mind the two monks, Diego

and Hernando, sons of Israel, like Paul followers of Christ, faithful friends of Columbus, and without whose aid his project would most likely have failed; and we are reminded of the prophecies of Isaias, and the one over which we tell in our detail of his life, we imagine Columbus frequently pondered; and need we say we are by it all profoundly impressed.

The "persistent" Jew, that is the one who has and holds to the religion of the Jews handed down to him by his forefathers, should have nothing but the highest regard for those of his race who joined the Catholic Church and gained the exalted stations attained by the Judaeo-Christianos.

We have always been an earnest and sincere student of the history of the Jews, and particularly of those of the race who came to the Catholic Church and remained; especially those who lived in the times of Columbus and his immediate family. And, with our knowledge of them, we are pleased to say that there have been no characters in history that we have discovered, more beautiful than some of those we found among the *conversos* of the Jews in the

golden days of old Spain. Many and oft' have been the moments when contemplating the troubles that came upon the Jews in those times, whatever may have been their superinducing cause, our soul has been saddened by the stories of their sufferings. The Jew still suffers, and may have to continue to suffer. Our people too, have had and are having their own tribulations. May it not be, under the Providence of God, forgetting all past differences there may have been "between thee and me," that now we may mingle our tears, and in communion of suffering go forth to aid in the regeneration of the world?

We have, in our day, known a number of Catholic Jews; and they all have been fine, intelligent and up-standing people. As we write, there comes especially to mind one of these: a monk, living in a monastery thousands of miles from here (Los Angeles), wearing the brown robe and cowl of the Order of Saint Francis, whose faith and devotion, most beautiful, have been many times seen by us, and in whose memory there will always be an incentive to the

writer to be kind and helpful to the race of people from whence he came—the people he still loves and prays to serve.

# CHAPTER IV

# The Life of Columbus

THE memory of few men has been honored as has that of the great discoverer; and yet, during his lifetime, he received but little credit for the wonderful things he accomplished. Even his last days on earth were saddened because of his neglect by the people of the country to whom he had brought so much.

To the English-speaking people the discoverer of the new world is known as Christopher Columbus; in the Latin, he is Christophorus Columbus; in Italian, Cristoforo Colombo; in the French, Christophé Colomb; in the Spanish, Christóbal, or Cristóval Colón; to the Portuguese he was known as Christovão Colom; the Duke of Medina-Celi (1493), it appears, called him Colomo, and Oviedo calls him Colom. As will be seen, there may be a reason for and a significance in each name by which he was known and called.

There seems to be but little doubt that his father's name was Domenico. Several different names have been assigned to his mother by various writers, but the weight of authority seems to be that she was Susanna, daughter of Giacomo de Fontanarossa. Other places have been named as the place of his birth, but Genoa seems to have the best claim.

So far as the family of Columbus, in Italy, is concerned as we have already stated, it can be traced back to his grandfather, Giovanni, at Terrarosso (red earth), in the valley of Fontanabuono (good fountain). There appears to be no record of the name of his grandmother. The family moved to Quinto, on the sea-shore, and from there went to Genoa. Domenico was their third child.

Domenico and Susanna had four children: three sons—Cristoforo, Bartolomeo, and Giacomo, who became known in Spain as Diego Colón, and who we read of in the Latin as Jacobus Columbus; and a daughter, Bianchinetta, who married a cheesemonger named Giacomo Bayarello.

Various dates are given as the time of Cristoforo's birth: the Staglieno records give October 29, 1446, and October 29, 1451; Harrisse says he was born between March 15, 1446, and March 27, 1447; and Filson Young cites a new document which it is claimed confirms other documents that give the date of his birth as in the year 1451.

The brothers of Columbus were both born in Genoa. Bartholomew, the elder brother, was born, probably, in the year 1445; he died at San Domingo in May, 1515. At an early age he became a seafarer. After his attempts to interest the kings of France and England in his brother's projects his whole life was bound up with Columbus. The devotion of the brothers to each other is pleasing to contemplate. Bartholomew was a man of great zeal and energy; possessed of fine executive ability and of some military talent. After 1506 he probably went to Rome, and in 1509 to the West Indies, with his nephew. Diego, the other brother, was Columbus' companion on the second voyage. He died at San Domingo, after 1509. Sent home from the islands, to Spain, in 1500, after his release

from wrongful imprisonment, he studied for the priesthood, was ordained, and returned to the Indies in 1509.

Columbus spent his youth in Savona, a small maritime town, "in which, as in Genoa, several Jewish families dwelt in mediaeval seclusion." There is no historical evidence that he attended the University of Pavia, as is so often asserted. It appears that he and his brothers assisted their father in his trade of wool combing (vide. Christian historians), in which, as Irving says, "it would seem that his ancestors had followed the same handicraft for several generations, in Genoa." We question that his ancestors "followed the same handicraft for several generations, in Genoa." There is no record of the family having been in Genoa, "for several generations." Jewish historians say the father was a "weaver": quite a difference between a "wool comber" and a "weaver." The weaver was a skilled craftsman; the "wool comber," one remove from the ordinary laborer.

In those days many of the poorer Jews were craftsmen, and generally worked at their crafts "in mediaeval seclusion." Columbus and

his brothers did not tarry very long in the wool business, for we find him at an early age sailing the seas, and his brothers engaged in other work of a high order, to qualify in which they must have, out of necessity, gone forth to study at early ages. It appears to us, circumstances considered, that none of them acquired much learning before leaving Genoa. In after years, this period in the life of his father was one that Ferdinand, his highly accomplished son, did not care particularly to discuss. He indignantly contradicted the assertion that his father, "the Admiral," had ever been either weaver or wool comber. Whatever may have been the origin, or ancestry of Columbus, Ferdinand's mother was of aristocratic birth and lineage. Columbus may, or may not have been a Jew; Ferdinand's mother may, or may not have been of Jewish descent; but in those days there were, as there are in these, various kinds of Jews, just as there were, and are various kinds of people of other races.

Who he was, or was not; what he did, or did not; whether he was wonderfully intelligent, or only fairly so, he was a special instrument in



COLUMBUS AND SON
before
FERDINAND AND ISABELLA



the working out of the great plan of the Eternal God, for the salvation of the human race; his studies of the prophecies and his meditations upon them illumined his mind and soul, and the way was made clear to him, and he went the way.

The time of Columbus' arrival in Lisbon is fixed by different writers, as between the years 1470 and 1473; and his age, at these times, is given as from nineteen to twenty-six. We prefer to fix his arrival in the year 1472, and believe his age to have been twenty-six years at that time.

Columbus is described by his son, Fernando, Las Casas and others, as tall, well formed and muscular; of splendid carriage and dignified demeanor; his face as long, and medium wide; his complexion as fair, inclined to ruddy; his nose aquiline; his cheek-bones high; eyes gray, his hair as of a light color, but care and trouble had turned it gray, and at thirty it was quite white; it is said he was simple in apparel; eloquent in discourse; affable in manner, and carried the air of one in authority. "Throughout his life, he was noted for strict attention to the

offices of religion, observing rigorously the fasts and ceremonies of the Church; nor did his piety consist in mere form, but partook of that lofty and solemn enthusiasm with which his whole character was strongly tinctured."

The Portuguese, at the time of Columbus' arrival in Lisbon, had the reputation of being the greatest seamen in Europe; perchance dividing honors with the Catalans and Majorcans; and thus it can well be seen why it was that Columbus left Genoa for Portugal, knowing that theretofore he had tried the fortunes of the deep quite frequently. The sailors of the countries mentioned had sailed the seas adjacent to their lands, not often on their own volition beyond the sight of them, but by chance of the mighty powers been driven, now and then, into the wide expanse. "A few straggling beliefs in islands lying westward had come down from the ancients, and the fantastic notions of floating islands and steady lands, upon which the imagination of the Middle Ages thrived, were still rife." But then, there were the curious thoughts among the people of strange beings and grotesque birds and beasts inhabiting the

great ocean, guarding the portals to these fair and beautiful islands, perchance the same that Sartorius knew as the Fortunate Islands and Pliny called the Hesperides; probably those that we now know as the Canaries. There was the inducement to launch out; but there was the fear to first overcome. Columbus pondered: "seek ye first"—"fear not"—and many more thoughts like unto these, that we who have studied what manner of man he was, may well imagine.

Shortly after his arrival in Portugal, Columbus sought an audience with King João, and, it having been granted, he tried to convince the King of the practicability of a western passage to Asia; expounded, as best he was permitted, his theories as to the sphericity of the earth etc., and the project contemplated by him. In this audience, as well as at all other times, and in all other places, Columbus apparently exercised the greatest caution in divulging his theories and plans, seemingly fearful that he was in danger of some one forestalling him in his attempts to make the discoveries he believed he could make.

In all his appeals for assistance, Columbus made demands for rewards and emoluments for his efforts, in the event of his success, which all but staggered those who heard him make them.

It is said that at this audience his advances were so fantastic and arrogant that King João gave him slight consideration, and sought to rid himself of him by referring the matter to a commission. This commission was composed of two physicians of the royal household, Rodrigo and Josef (Vecinho) with whom was associated the Bishop of Ceuta. Rodrigo and Josef were Jews. They were not only physicians, but mathematicians; and Josef was a cosmographer, a pupil of Abraham Zacuto. The commission reported the project as chimerical, and said that "the whole plan rested on Columbus" visionary conception of Marco Polo's Island of Cipango."

After hearing the report, the King's mind seemed to change as to the importance of the project, and referred the matter to his council of state in which the Count of Villa-Real was the dominant figure. He advised the King not

to be misled by the strange notions of Columbus; in so doing mainly acting on the advice of Vecinho. The King refused to assist Columbus. "The explorer was greatly exasperated by João's refusal, and his anger was particularly directed against 'the Jew Joseph,' to whom he attributed the chief blame, in the miscarriage of his plans." (Kayserling.)

In 1475, in Portugal, Columbus married Doña Felipa Moñiz de Perestrello. Of her a Jewish writer says: "her grandfather was not, as some assert, of Jewish stock." Of this marriage there was born a son-Diego Colón, as he was known. The date of his birth being the 23rd day of February, 1476. A page in the Court of Queen Isabella from 1492 to 1508, in 1509 he went to San Domingo as Admiral of the Indies and Governor of the Provinces, and returned to Spain in 1523. He was of "no extraordinary attainments, but of considerable tenacity of character." It is supposed that Diego was born at Porto Santo, Madeira Islands, of which members of the Perestrello family and its connections had been governors. Winsor says that "the fact of such relationship of

Columbus with Perestrello is called in question, and so is another incident often related by the biographers of Columbus. This is that an old seaman (Alonso Sanchez) who had returned from an adventurous voyage westward had found shelter in the house of Columbus, and had died there, but not before he had disclosed to him a discovery that he had made of land to the west. This story is not told by any writer that is now known before Gomara (1552) and we are warned by Benzoni that in Gomara's hands this pilot story was simply an invention 'to diminish the immortal fame of Christopher Columbus, as there were many who could not endure that a foreigner and an Italian should have acquired so much honor and so much glory, not only for the Spanish kingdom, but also for the other nations of the world." (Winsor, p. 107.) In passing, we may remark that this same Gomara (1552), as we shall show, fell into a mistake in confusing the names of the monks at La Rábida, and others followed him in this mistake, including Winsor, himself.

We believe in the story of the "mysterious sailor," and even at the risk of being classed

as "queer" declare our belief that Columbus foresaw the coming of the sailor with his message—which was real—in the light of the prophecies of Isaias. He did not detail this message frequently or particularly, for in those days, even as now, there were not many who were prepared to receive it, or would receive it save with ridicule; but "the law of the Lord is perfect, \* \* \* \* the testimony of the Lord is sure, making wise the simple." (Ps. 19:7.) Columbus had the faith.

Those who fear that the story of the mysterious sailor may detract from the glory of Columbus, and those who would prefer to take God out of His universe and out of the affairs of the great Discoverer, may console themselves in the thought that the facts are that Columbus already had Toscanelli's letter and his views, and had appeared before King João and presented his theories and plans, before it is said the mysterious sailor came his way. The sailor came in his time but to confirm Columbus in his view, to steady his faith, and to encourage him to persevere. What deduction more reasonable to one who will study Columbus in connection with

the story of the sailor, and who really is a Christian. Those who question the story so bitterly because they are fearful that its acceptance will detract from his glory, are detracting from that glory themselves—they are overlooking a point of proof of his great dependence on God. Portugal had turned him down; God was with him, and He desired him to know it; he apprehended it; then went back to Portugal and thence to Spain to try again.

Whatever education Columbus had received in Italy, much or little, "he grew in knowledge and wisdom." During his stay in Lisbon he studied mathematics and geography, and devoted his attention to cosmography. We may reasonably assume that he progressed in these studies for we find him later on, in Spain, adding to what the friars gave him his earnings as a map-maker. He studied history and philosophy. "Several of his biographers say that he studied Aristotle and Duns Scotus, Pliny and Strabo, Josephus and the Chronicles, the Church Fathers and the Arabian writings of the Jews," Aeneas Sylvius Historia rerum ubique gestarum, Bishop Pierre d'Ailly's

Imago Mundi, which book had been translated into the Hebrew, in the fourteenth century; and also Aristotle, Strabo, Seneca and other classics. He had a number of works written by or ascribed to the Jew Abraham Ibn Esra, such as the "Critical Days," Liber de luminaribus et diebus criticis, and De Nativitatibus. The last named book, according to a note in his own handwriting, was purchased by him for fortyone marayedis. The books mentioned are now in the Colombina at Seville. (See Biblioteca Colombina, Vol. I, p. 3.) Columbus had a way of annotating his books; the best sample of which is to be found in the Imago Mundi. The copy annotated is in Latin. We have never heard of any books possessed by him written in Hebrew. Those even of Jewish authors being written either in Latin or Spanish.

After King João had refused to assist Columbus he determined to leave Portugal, and look for assistance elsewhere. He seems to have had it in mind to go to Genoa, Venice or France. His wife had died, and he was wretched; sick, poor, distressed, and incessantly pressed by his creditors. He finally determined to leave Lis-

bon, and to depart under cover of night to escape those to whom he was indebted. So that in 1484, with his little son Diego, he started for Huelva where he intended to leave the child with his late wife's married sister. Need we say there were no railroads in those days, and they took ship part of the way and the rest of the way they went on foot; as discouraged and distressed a pair of human beings as one could well imagine. At that time Diego was about eight years of age.

Footsore and weary, sick and hungry, as the day was fading into the night, there appeared at the gate of the Franciscan convent of Santa Maria de Rábida, a man and a child, asking hospitality, as was the saying in those days. For in Spain, as in every other country in those times, the monasteries were the places where the poor and distressed might ask for hospitality, without the slightest fear of the denial of their request. La Rábida stood upon the heights overlooking the Mediterranean, very near the town of Palos, not far from Huelva. Friar Juan Pérez was at that time the guardian of the convent, and not Friar Juan Perez de Marchena;

there was no such person. There was another monk at that time, Friar Antonio de Marchena, of whom we shall further write. The historian Francisco Lopez Gomara (1552) seems to have started the blunder of speaking of the Father Guardian of the convent of La Rábida as Friar Juan Perez de Marchena. This blunder has been followed down the years by many writers, among others, de Lorgues, Irving and Winsor. The last named even printing the picture of "Pére Juan Perez de Marchena, as given by Rosselly de Lorgues" (Winsor, p. 155).

"Bid them enter, Brother Saurez, knowest not in humble guise,

God does send as Angel heralds wordly weak to cheat the wise."

While they were being refreshed, Friar Juan, noting the foreign accent of the man, engaged him in conversation, and learned from him that he was on his way to Huelva, to the home of one Muliar, a Spaniard, to place the child with Muliar, who had married the younger sister of his late wife. The Friar was himself a cosmographer and a geographical scholar of some

note. He too had notions of further discoveries, and was a close student of the maritime intelligence that he gathered from the sea-going men in the neighboring port of Palos. He solicited Columbus to tarry with the brethren for a few days, and they discussed with him his projects; inviting to join with them in these discussions, the most learned men of the neighborhood. Columbus told Friar Juan of his distress, of his great disappointments and of his purpose to submit his plans to the King of France, and he persuaded Columbus not to leave Spain without consulting Queen Isabella.

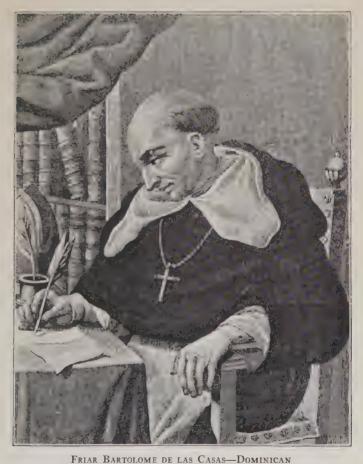
Columbus remained at La Rábida until the winter of 1485, having in the meantime gained the friendship and esteem of all the monks. Hearing that the Spanish sovereigns were at Cordoba, preparing to attack the Moors at Granada, leaving Diego at the monastery, he started for Cordoba. He carried with him a letter given him by the Father Guardian of La Rábida, to Friar Hernando de Talavera, Prior of the monastery at Prado—going forth with much encouragement and confidence.

In 1486, at Cordoba, it is said he had "relations" with Doña Beatriz Enriquez de Arana. or Harana, of Cordoba, a lady of noble family. A Jewish writer says she was "a poor girl, who has been erroneously called the daughter of a Jew." Another writer says that she was "a person of good condition as to birth, but poor in the world's goods." As to whether she was the daughter of a Jew, or not, there are these facts to be considered: prior to and at the time of Beatriz, many Jews lived in Cordoba, and theretofore there had been quite a number of them who had risen to noble rank—people of culture, refinement and education. Among these were the Enriquez who were sprung from Jewish stock. We may mention again that King Ferdinand's mother was descended from the Enriquez family. Of these "relations" a son was born-Fernando-the beloved of his father. This boy was born at Cordoba, on August 15, 1488, and died at Seville, on July 12, 1539. In 1498, Isabella made him one of her pages. He accompanied his father on his last voyage. Fernando was more gifted than his

half brother, Diego; had decided literary tastes and wrote well in Spanish.

Columbus admired Fernando exceedingly, and placed in him the greatest dependence and trust. Writing of him to Diego, he said: "You have no other brother, and thank God this one is all you could desire. He was born with a good nature." Fernando inherited all the characteristics of his father, and maybe some of those of his mother. His father, in his will (1506) left him ample income, and many of his papers; but if his own avowal be believed, he had neglected occasions in his father's lifetime to question the Admiral respecting his early life, not having, as he says, at that time learned to have much interest in such matters.

In his will Columbus directed Diego to provide for the maintenance of Doña Beatriz Enriquez, the mother of Ferdinand, as a "person to whom I am under great obligations," and "let this be done for the discharge of my conscience, for it weighs heavy on my soul,—the reasons for which I am not here permitted to give."



Author of *Historia de las Indies*, devoted friend and champion of the rights of the Indians. Consecrated at Seville, in 1544, as Bishop of Chyapas, Mexico.



When Columbus arrived in Castile, on January 20th, 1486, with his plans, whether as he said, to open a new route to India, or, in his mind and heart, to visit the land of the "mysterious sailor," he was fortunate indeed to meet among the first of the prominent men met by him in Spain, Friar Diego de Deza, mentioned by us in preceding pages, at that time principal professor of theology in the great University of Salamanca. Friar Diego and Columbus were about the same age; they were friends from the moment of their first meeting. May it have been a fellow feeling that made them kind to each other? A call of the blood as it were? Diego's descent had been from the House of Abraham and from the children of Israel.

Be all this as it may: the good friar gave Columbus hearty welcome to the Convento San Esteban, in Salamanca, wherein he lived. This convent was then at the height of its glory. Here were taught theology, the arts, astronomy, mathematics, and every other subject studied in the academic schools of those days. Here he was given food and shelter; here he was treated with touching kindness; and here, from the

common purse of the Order he was supplied with money with which to pay the expenses of his various journeys from place to place while in the vicinity of Salamanca.

Shortly after coming to Salamanca, Columbus commenced to propose his theories, and expound his plans, but enlisted little attention, and received little encouragement from those to whom he spoke, save the brethren at San Esteban. There, one particularly always lent a willing ear. Deza was a Dominican; he had been reared in the schools of that Order, and because of his Dominican training had learned to keep an open mind; hence he was ready to receive and ponder the theories Columbus continuously proposed. The world is round! Aye! So had taught the great scientists of the Order and the Fathers of the Church; and so he, Deza, had been taught. Albertus Magnus, Doctor Universalis, and Thomas Aquinas, Doctor Angelicus. had declared the sphericity of the earth. St. Hilary, St. Ambrose, Roger Bacon, and the Venerable Bede had accepted this scientific truth, and had constantly and emphatically maintained that the earth was a spheroid. It

was Thomas Aquinas who said: "The first proof is taken from the eclipse of the moon. If the earth were not spherical the section of shadow in the eclipse of the moon would not be constantly circular. A spherical body alone produces a circular shadow." Very simple of course to the wise men of today. But what if the world had never possessed the wonderful knowledge to be found in the *Opera Omnia* of Albert and the *Summa Theologica* and *De Regimine Principum* of Thomas, within which volumes a distinguished American editor said were to be found scientific treatises on almost every subject the mind of man might suggest.

When the Junta of Salamanca (1486-87) was convened in the convent of Saint Stephen, to hear Columbus, there were with the faithful Dominican, Friar Diego, others who had ever been steadfast and ever true in their devotion to his cause: The Hieronymite, Friar Hernando de Talavera, of whom we have heretofore written, Prior of Prado, Cardinal Mendoza, Friar Antonio de Marchena, the Franciscan, Alonso de Cardeñas and Juan Cabrero. This junta, council or convocation was the result of an

audience with the King. Talavera had been directed to call together a body of learned men that Columbus might lay before them his projects and that they might report on them to the King. Winsor says that "Catholic writers accuse Irving, and apparently with right, of an unwarranted assumption of the importance of what he calls the Council of Salamanca, and they find he has no authority for it." He adds: "There seems no reason to suppose that at best it was anything more than some informal conference of Talavera with a few councilors, and in no way associated with the prestige of the University of Salamanca." Whatever the gathering may have been called, it was held. Irving made another serious blunder, referred to elsewhere herein, that has been carried down through the years into various books, like unto his statement with reference to the "Council of Salamanca."

Columbus first met Talavera through the monks of La Rábida. As heretofore remarked he was the confessor of Isabella, and had great influence with her. He too was of Jewish descent.

Cardinal Mendoza's influence in behalf of Columbus was obtained through Alonso de Quintanilla. The Cardinal was "one of the few great men of Spain who advocated the cause of Columbus." (Cath. Enc.) Pedro Gonsalez de Mendoza was Primate of Spain, Archbishop of Seville, then Archbishop of Toledo, and Grand Chancellor of Ferdinand and Isabella. He was a man whose "views were naturally grand and lofty; and, if he sometimes yielded to the fanatical impulse of the age, he never failed to support her (Isabella) heartily in every generous enterprise for the advancement of her people. \* \* \* \* He dispensed the immense revenues of his bishopric with the same munificent hand which has so frequently distinguished the Spanish prelacy, encouraging learned men and endowing public institutions. The most remarkable of these were the college of Santa Cruz at Valladolid, and the hospital of the same name for foundlings at Toledo, the erection of which, completed at his sole charge, consumed more than ten years each." (Prescott.)

Alonso de Cardeñas and Juan Cabrero were archdeacons of the Cathedral of Saragossa, and

both were of Jewish origin. Friar Antonio de Marchena at that time was the Guardian of La Rábida.

The friends of Columbus were outnumbered in the gathering at San Esteban. He was made the subject of ridicule, and it was even suggested that his mind was affected, and that he should be driven from the country. His friends stood true; and devoted Deza, on May 4th, 1487, obtained for him, "Cristobal Colómo, a stranger," an allowance from the King, of three thousand maravedis; followed later on by other payments of considerable amounts. Then came years of suffering and waiting for Columbus, during which time he engaged in map making, and through the kindness of Friar Antonio de Marchena, during most of the time, found food and lodging in the monastery of La Rábida.

Columbus tried to induce Enrique de Guzman, the Duke of Medina-Sidonia, to aid him in his proposed adventure, but failed in his efforts. He then applied to Luis de la Cerda, Duke of Medina-Celi, who was the grandson of a Jewess, and one of the richest princes of Andalusia, to aid him; he was willing to do so,



CHRISTOPHER COLUMBUS

Picture known as the Florence portrait, original of which hangs in the gallery at Florence. It was taken from a copy made for Thomas Jefferson, that hung for a time at Monticello and was then moved to Boston.



but it was necessary for him to first get the consent of the Crown so to do; this consent was refused. Columbus lived in the Duke's palace for some time, but not for two years as some writers assert. After the refusal of the royal assent, the Duke told Columbus that if he later on would make an application to the Crown for help he would labor with the Queen in his behalf; and this he did.

In the meantime Deza, who was tutor to Prince Juan, and had access to the King and Queen, never lost an opportunity to further Columbus' interests. "It was the pride of those who later erected the tombstone of Deza, in the cathedral at Seville, to inscribe upon it that he was the generous and faithful patron of Columbus."

After his failure to obtain assistance from the Dukes, he had about concluded to go to France, but before so doing determined to visit the convent of La Rábida to see the friars and get Diego and send him to Ferdinand's mother, so that she might care for the boy in his absence. On informing Friar Antonio de Marchena of his plans, the good monk was much

disturbed. A conference was called at the convent in October or November, 1491, to which was invited a number of famous navigators from in and around Palos. It was agreed that Friar Juan Pérez should write a letter of supplication to the Queen, and that in the meantime Columbus should rest quietly at the convent. The letter was written, and despatched by Juan Rodriguez, a navigator of the neighborhood. He found the Queen at Santa Fé. The letter came just in time to supplement a letter written by the Duke of Medina-Celi. Friar Juan followed, and there at the Court found Luis de Santangel, he who is referred to in our introduction. Luis was the royal treasurer of Aragon. There can be no doubt about his ancestry; he was a descendant of Rabbi Azarias Ginillo-Luis de Sant Angel, the first of the Santangels. He was penanced by the Holy Office on July 17th, 1491, but remained in the royal service. He must have been condemned again, because there is a record of his death in 1500, and of the confiscation of his property, and then of its restoration to his children.

Luis, who at all times had been favorable to Columbus, urgently and ably seconded Friar Juan's appeals to the Queen, and it is to be inferred that the Friar's appeals were so strong that the Queen who had always been more open to Columbus' representations than had King Ferdinand, agreed to hear Columbus again. Elated over his success Friar Juan sent him this message: "All has turned out well. Far from despising your project, the Queen has adopted it from this time. My heart swims in a sea of comfort and my spirit leaps with joy in the Lord. Start at once, for the Queen waits for you, and I more than she. Commend me to the prayers of my good brethren and of your little boy, Diego." Money was sent to him so that he might make the journey and be properly attired when presented at Court. He came to Santa Fé accompanied by Friar Juan, who had gone out to meet him, arriving in December, 1491. Alonso de Quintanilla, comptroller-general of Castile, the officer appointed to receive him, was the same one who before had secured him the friendship of Cardinal Mendoza. Friar Talavera who was always deeply interested in

Columbus' plans, conferred with Cardinal Mendoza and he became prominent in the negotiations. Called before the Queen, to present his case, Columbus' bearing and manner were arrogant, and his demands excessive, as one writer has said, "making claims for office and emoluments that would mortgage the power of a kingdom"; just as they had been in Portugal, and they were refused. He left Cordoba about the first of February, 1492, saying he was going to France.

Many were greatly disappointed in Columbus' action; none more so than Luis de Santangel and Alonso de Quintanilla. They had so consistently and continuously advocated his cause, and in his plans had seen so often so much that would add to the greater glory of Spain, they could not bear the thought of the loss of this venture to their country. Hardly had he gone when they importuned the Queen anew. They appealed to her from every angle they could conceive: the opportunity to spread her holy religion; the great chance of her filling the depleted royal treasury made empty by the wars; the addition of vast countries to the pub-

lic domain; and then they touched her pride and her patriotism. There was but one obstacle, and that was the position that Ferdinand had always taken-entire want of interest in Columbus or his plans. The difficulty was overcome; the obstacle was removed. "I will make the venture for the glory of Castile," Isabella said. A messenger was sent to overtake Columbus and bring him back. His interview with the Queen following his return gave him what he had demanded. Juan Cabrero, Ferdinand's chamberlain, pursuaded his royal master to yield, and his consent to the voyage was forthcoming. Here we remark that this Juan Cabrero was the descendant of an ancient Jewish family, the same Cabrero who was archdeacon of the cathedral of Saragossa, a member of the junta first called by Friar Hernando de Talavera to hear Columbus at Salamanca, and always his faithful friend and advocate.

Then came the days devoted to the preparation for the journey. How often we have heard the story told that when the question was asked from what source would come the money needed to carry on the great adventure, the good Queen

Isabella had said that she would give her jewels for the greater glory of Castile. But she had no jewels. They had been pawned, with other things, to raise money to carry on the wars. The truth appears to be that when discussion arose as to where the money was to come from, for the expedition, Luis de Santangel said: "I will take it on myself to find the sum necessary for proceeding at once with the undertaking," and that he would advance the money, five million maravedis (a maravedi is equal to three mills American money), from his private funds; but with the clear understanding that the loan was to be returned to him from the treasury of the Church. It will be noted that it has been said (vide our Introduction) that Santangel "refused to take any interest." Whether he took interest or not we cannot say; but it appears that there was returned to him a larger sum than he advanced. It also appears that this money was returned, with the sum added, a short time after he advanced it, by Cardinal Mendoza, Primate of Spain, Archbishop of Toledo. It was returned in three paymentsthe first two were large, and in about equal

amounts, and the last one, in comparison, much smaller. Records (personal account books of Santangel and account books of the diocese of Toledo) giving dates and amounts are extant. (Archives of the Indies, in Seville.) And so it seems that the Church, and not the Queen, furnished the funds for the expedition that opened the way to the new world.

Columbus sailed from Palos, on his first voyage of discovery, a half hour before noon on the third of August, 1492. He and his entire crew attended Holy Mass celebrated by Friar Juan Pérez, and received from him the sacraments of Penance and Holy Eucharist, in the chapel of Santa Maria de Rábida, before their departure. The crew was a mixed one; there can be no doubt that there were several Jews (Maranos) among its numbers—as were there an Englishman and an Irishman. Columbus returned to Palos, about noon on the fifteenth of March, 1493. When the people of Palos beheld Columbus' vessel entering the harbor, bells were rung, shops were closed, and practically everyone in the city went out to welcome him and his crew. A procession was formed, which, amidst the acclamations of the populace, marched to the church of St. George where the *Te Deum Laudamus* was sung, and prayers of thanksgiving offered; in great contrast to his first arrival in Palos, when he and his little boy, sick, tired and distressed sought hospitality, at the convent gate of the Franciscan monastery of Santa Maria de La Rábida.

Columbus made three other voyages to the Western Hemisphere: sailing from Cadiz, on the twenty-fifth day of September, 1493, on his second voyage; from San Lucar de Barrameda, on the thirtieth of May, 1498, on his third voyage; and from Cadiz, on the ninth of May, 1502, on his fourth voyage. Columbus was now about fifty-six years (b. 1446) old. While his mind was keen and his intellectual powers unimpaired, his strong constitution had been undermined by his hardships and exposures.

There were many things in the life of Columbus more than "passing strange," among others that twice he sailed from the port called Cadiz. The name Cadiz—Spanish, pronounced Kä—dēth, is cognate to the Hebrew—Kaddish. The same root appears as Kedusha, when ap-

plied to the prayer of the Amida-h, akin to the "Sanctus" of Holy Mass. This is the third of the long Oratio composed of eighteen Collects, which the Jewish ritual requires to be said thrice a day by all the Sons of Israel; like unto the thrice saying of the Lord's Prayer. And then we find close relationship between the Oratios and the "Magnificat" and "Benedictus." Then, the Third Collect—Kedusha: We on earth would hallow Thy Name as It is hallowed in Heaven, above, as it is written in the Prophets: "one cried to another, and said, Holy, Holy, Holy, is the Lord of Sabaoth: the whole earth is full of His glory." There are Jews who are still moved by the mystic; likewise Catholics so disposed. One of these who in the signs of the times sees the commencement of a movement toward closer relations between Catholic and Jew may sense a relationship in all of these things. If further interested, let him read the Kaddish. (See "Authorized Prayer Book of the United Hebrew Congregations of the British Empire," p. 77.)

On his third voyage, Bobadilla ordered Columbus put in chains. Irving says, "Colum-

bus conducted himself with characteristic magnanimity under the injuries heaped upon him," and adds: "there is a noble scorn which swells and supports the heart, and silences the tongue of the truly great, when enduring the insults of the unworthy." The charge of conducting to Spain, Columbus and his brothers, Bartholomew and Diego, who had also been put in irons, was given to Alonzo de Villejo, and Andreas Martin, the master of the caravel; they were sorely distressed over the situation, particularly at the plight of Columbus. They offered to take his irons off, but he would not allow them to do so. "No," he said, "their majesties commanded by letter to submit to whatever Bobadilla should do in their names; by their authority they have put upon me these chains; I will wear them until they shall order them to be taken off, and I will preserve them as relics and memorials of the reward of my services." Fernando in the Historie says: "He did so: I saw them always hanging in his cabinet and he requested that when he died they might be buried with him "

The arrival of Columbus, at Cadiz, in chains, incensed the people. When Isabella heard of the barsh treatment that had been meted out to him, she was indignant. Whatever Ferdinand's feelings may have been, he was not in a position to resist public opinion, and joined with the Queen in her denouncement of the conduct of Bobadilla, and in sending orders to Cadiz to release him and his brothers, and that all be required to treat them with distinction. Money was also sent for the expense of Columbus' journey to the court. He came, and was received in such a manner by Isabella that "he threw himself upon his knees, and for some time could not utter a word for the violence of his tears and sobbings."

Following his return from his last journey, Columbus appeared crushed and broken in spirit. His infirmities were such that he could not go to court, and had to make his appeals to the King and Queen through his friends and by letter. His letters were not answered and his friends were disregarded. In a letter he wrote to his friend Diego Mendez he says: "I have served their majesties with as much zeal and

diligence as if it had been to gain Paradise, and if I have failed in anything, it has been because my knowledge and powers went no further."

Everyone thought him rich; while in fact he was almost in want. Writing to Diego he says: "I receive nothing of the revenue due me \* \* \* \* but live by borrowing. Little have I profited by twenty years of toils and perils since at present I do not own a roof in Spain. I have no resort but an inn; and, for the most times, have not wherewith to pay my bills." Columbus was to be tried to the very last.

His persistent demands on King Ferdinand finally resulted in the King proposing to Columbus that the matter of his claims be submitted to arbitration; he promptly consented and readily agreed that his old and faithful friend Friar Diego de Deza, formerly of San Esteban's, now Archbishop of Seville, be selected as arbiter.

No man had greater faith in Columbus, and did more for him in every way than the Dominican Friar Diego. They seemed to know and trust each other from the very moment of their first meeting; so much so that some of the

brethren at San Esteban were mystified at their conduct toward each other; they could not understand why it was that Friar Diego placed the confidence he did in this strange man.

The Friar had so much to do, as we see it, with the discovery of the Western continent, and has been so highly eulogized by the Catholic historians on the one hand and so bitterly denounced by the Jewish historians on the other, even though they always take occasion to refer to his Jewish ancestry, that we think it not out of place to say a word about him, in passing.

Diego de Deza was born in the city of Toro, in the Province of Zamora, Castile, in about 1443. His parents were "rich, noble, and Christian"; 'tis said of Jewish descent. To the child predestined to attain the high place that Diego was to attain, there was given a "brilliant and solid education." So rapid was his progress, at an early age, he received the habit of St. Dominic, in the convent at Toro. After the completion of his theological studies he entered the University of Salamanca, as a professor and later became its Regent. During his years

of teaching he composed his book entitled, "The Book of Sentences," written in defence of the doctrines of St. Thomas Aquinas. The book was not published until the founding of the famous College of St. Thomas, established by him at Seville after he became Bishop of that city. This college was conducted by the Dominicans of Andalusia.

About the year 1486, Ferdinand and Isabella nominated Friar Diego for the bishopric of Zamora, and selected him as tutor of their son, Don Juan. In 1497, he was transferred and became Bishop of Salamanca; in 1498, Bishop of Jaen; in 1500, Bishop of Palencia; in 1504, Archbishop of Seville.

In the Dominican annals we read: "The more vividly the qualities of our Prelate shone, the more honors, with their heavy burdens, were imposed on him. He became in turn confessor of their Majesties, executor of the Will of Queen Isabella, and Inquisitor General of Spain. In this last office he was successor to Tomás Torquemada, and predecessor, immediately, of the great Ximenes." It is in this last named office that he has been so bitterly denounced.

In the rapid rush of time, the life of the illustrious Archbishop has not been done full and complete justice. It is now the subject of study by a number of learned men, in several places; and when there shall have been written down what manner of man he truly was, we are sure from what we have read that it will be found that much that has been recorded against him is without foundation in fact—recordations of emanations from minds and hearts charged with bitterness, not against him, but against an institution about which they show in their writings they knew but little, and about which they wrote but little that was true.

In his eightieth year Diego de Deza was nominated as Archbishop of Toledo, the Primatial See of Spain. He asked to be permitted to die in his Church of Seville. The Bulls came before his request was received and rendered all further steps to avoid the appointment useless. Death was more prompt than his obedience and arrested him on the road, June 9th, 1523.

Las Casas says: "I remember having seen a letter from the hand of Christopher Columbus, in which this great man recalled to the King

that, if their Catholic Majesties were masters of the West Indies, they were indebted for this rich possession to Father Diego de Deza. Several years after having seen this letter I had already heard it said by persons worthy of faith, that Father Diego, after becoming Archbishop of Seville, was wont to recount with certain pride that his greatest title to glory was to have been able to move the Catholic Monarchs to accept the enterprise of Christopher Columbus."

Some writers sneer at Columbus, forsooth in his later days he went about in the habit, or clothing, of a Franciscan. The ignorance displayed, on the face of things, by some of these people, about matters Catholic, almost leads one, who knows, to believe that their miserable inborn bitterness prompts them to write as they do. If they were honest, and really understood, they would have exalted the man for this act of humility, instead of berating him.

Columbus had become a member of the III Order of St. Francis; as to when, we find no record; but probably when he began to feel that loneliness that silently and stealthily comes to

men as they apprehend the accumulation of their years, and when they begin to realize that the greatest event in life is death, and prepare to meet it.

When St. Francis of Assisium was establishing his great institution, he provided for the I Order—the Friars; the II Order—the Poor Ladies, or as they are now known, the Poor Clares: and then when importuned by Luchesio that he found a congregation for the laity, he established in the year 1221, the III Order, also known as the Order of Penance, as he said, "to bring the cloister to such as were unable to go to it." The habit of the Order in the days of Columbus in Spain was a simple robe of an ash grey, now a very dark brown color, confined at the waist by a knotted cord—then there were sandals to be worn on the naked feet. It was not a strange thing in those days for members of the III Order to appear in public in the habit of the Order, for then it indicated that the wearer had done, was doing, or would do penance. His wearing of the habit was a public confession that he knew he had been a sinner, and wished to atone. Good Jews will find no

fault in this. May we remark that it might have been well for some of the writers who have scoffed at his action to have done as he did. We may add that a member of the III Order, today, wears the cord and scapular concealed, and saves his habit for his shroud.

Prescott says that, "whatever the defects of Columbus' mental constitution, the finger of the historian will find it difficult to point to a single blemish in his moral character." Adding: "Whether we contemplate his character in its public or private relations, in all its features it wears the same noble aspects. It was in perfect harmony with the grandeur of his plans, and with results more stupendous than those which Heaven has permitted any other to achieve."

Winsor chides Prescott for his eulogy of Columbus, and says that it is striking to find him "forgetting the remorse of Columbus for the social wrong he had committed." The very apparent indication of his "remorse" is a striking mark of his nobility; and the sight of his afflictions and his sufferings, and his struggles to atone, present a pitiable picture of a poor

son of man who has lost his way and is striving hard to find it.

Columbus has not been canonized, as Kayserling asserts. Whether he earned this very honorable addition to his posthumous fame, is not for us to assume to say. But we can say, that so far as we have been able to uncover it, the one thing possibly excepted, even admitting that he had made mistakes, his was a great and good life, lived in trying times, under hard conditions, through distressing pain of mind and body. If he was "guilty as charged," we, "at this late day," should take into consideration and in extenuation, the disturbed state of society in his times and the minds of many people around about him with reference to situations similar to the one in which he involved himself by reason of his "relations." We may add also. that Harrisse is not justified in his attempts to discount the life and character of Columbus, as he attempts to do.

Movements have been started, from time to time, to canonize Columbus, and an "imposing array of members of the hierarchy" have urged his beatification, "but calm official scrutiny of the question was required before permission could be given to introduce the cause." (John Gilmary Shea.) "This permission has not yet been given, and the evidence in favor has not yet been officially produced." (Winsor.)

Harrisse displays his prejudice against Columbus in many ways, among others, as is fairly shown, when he writes of the fewness of the autographs of Columbus which are preserved, and when he says: "The fact is that Columbus was very far from being in his lifetime the important personage he now is; and his writings, which then commanded neither respect nor attention, were probably thrown into the waste-basket as soon as received." The copies of the papers Columbus wrote, printed by Harrisse in his books, do not bear him out in his statements. Then the autographs of Columbus and the great men of his day will not suffer by comparison.

He had "relations" with the beautiful Beatriz of Cordoba 'tis probably true, and she bore him a son—a wonderful son. There have been in the history of the world other great men who have had "relations" resulting in the birth

of illegitimate sons; and many of these men and their sons—have contributed mighty measures to the upliftment and advancement of the race. It is not for us to sit in judgment. If guilty, Columbus paid the price, "unto the last farthing," as ultimately all men must do for their misdeeds.

Columbus, 'tis said, 'drove a hard bargain' with the sovereigns of Aragon and Castile; demanded an 'iron-clad' contract; and spent the last days of his life in complaining of his bad treatment and the failure of the government to discharge its obligations to him. Why not? He had a right to demand what he did. However, he died before his rights were recognized, and left it to his efficient and persistent Ferdinand 'the most considerable in intellectual habit of all Columbus' immediate kin,' to guard his name, his honor, and his estate.

His final struggle to obtain his rights from Ferdinand having failed, he took to his couch. His disease renewed its attacks; and he was troubled by an old wound. He had his will drafted on May 19th, 1506. It is said that this will was the "ratification of a will which had

been drafted by his own hand the year before at Segovia, and executed it with the customary formalities."

Prior to this, having in mind the one who above all others had stood by him from beginning to end, he wrote to Archbishop Deza, first, and affectionately known to him as Friar Diego of San Esteban's: "I have done all that I can do, I must leave the issue to God. He has always sustained me in my extremities."

Heavy laden, he had gone to God, and He gave him rest. His atonement was complete. Just as all of us have done, he had made mistakes; but it is evident he was forgiven.

At Valladolid, on May 20th, 1506, having received the Sacrament, uttering, "Into Thy hands, O Lord, I commit my spirit," the "Admiral of the Ocean Seas" passed to judgment.

His faith in God had made him whole, and under God's Providence posterity has done him justice.

As we heretofore mentioned, Columbus was deeply interested in the prophecies. To him they had a special meaning; and he frequently meditated upon them. After hearing the story

of the "mysterious sailor," we can well imagine him pondering over the sixteenth verse of the forty-eighth chapter of Isaias: "Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit." (Douay.) Isaias 48:16.

With that same faith that prompted the fishermen, when the Master said unto them, "launch out into the deep" and they obeyed Him, he feared not the terrors 'twas said the mighty ocean bore, and sailed away: for He also had given him the silvery light of the day, and the golden light of the night, and the myriad stars in the heavens above that he might sail aright. And He led him "by the way he should go"; and that which was hidden was revealed: for "before it was done I was there."

A Jewish historian writes: "Some of his biographers have seen in his career not the triumph of science but that of religion; and a learned Spaniard has in all seriousness asserted that without his strong religious faith

Columbus would never have discovered America." (Kayserling.)

Columbus' career was the triumph of religion; and without the faith he possessed he never could have accomplished the wonderful work he wrought: that millions of the suffering sons of man might be made peaceful and happy in the world he found and gave them.

# CHAPTER V

# Jew or Gentile

N our attempt to answer the question, "Was Christopher Columbus a Jew?" we have read many documents and books, and gathered much information with reference to Columbus and his ancestry; the Jews of the countries from whence possibly his people came, those of the country in which he was born, and those of the countries in which he lived while making his determined efforts to obtain the necessary money with which to outfit his first expedition; information as to the so-called "converted" Jews, with some of whom he associated, and some of whom assisted him in his various endeavors; and as to his race, nativity and religion. All in the hope that some light might be found to illumine the way to a discovery of evidence that would enable us to positively and firmly give answer to the question propounded.

In the preceding chapters we have tried hard to give a fair abstract of the record, making it just as extended as our space would permit.

This record has been compiled from the works of Catholic and Jewish historians, and from those of others of neither religion—writers having little love for either Catholic or Jew.

It will be seen that nowhere in this record is there to be found a reference to a statement made by either Jew or Gentile that Columbus was a Jew, or that "the blood that flowed in Columbus' veins was three-quarters Jewish" or for that matter any other proportion Jewish, except Riega's attempt to prove him of Jewish descent.

That it does not appear in our abstract of the record is due to the fact, and that fact alone, that after an examination of all the works of all the writers of prominence, on Columbus and his ancestry, from that of his son, Fernando Colón, his friend Friar Bartolomé de las Casas, Oviedo and Herrera, down to Prescott, Irving, Harrisse, Winsor, Filson Young, etc., and of the very remarkable his-

### JEW OR GENTILE

tories of the Jews, written by Graetz, Kayserling, Harris and others, we have failed to find it stated anywhere that Columbus was a Jew, or that Jewish blood flowed in his veins.

Dr. Kayserling's book is entitled: "Christopher Columbus—and the Participation of the Jews in the Spanish and Portuguese Discoveries," translated from the author's manuscript with his sanction and revision by Charles Gross, Ph. D., Asst. Professor of History, Harvard College, Longmans Green & Company, 1894.

Referring to Columbus, right in his opening statement in this book, he says: "His descent, his education, his voyages and discoveries, all the events of his life, have been investigated and described." (Preface viii.)

He then tells that under the patronage of distinguished Americans, Mr. Lazarus Straus, and his son, Hon. Oscar S. Straus, he went to Spain in order to complete his collection of material by exploring Spanish archives and libraries; and such documents as he found there he transcribed and used with care in the text of his book.

Then admitting that all the events of Colum-

bus' life had been investigated and described, and that he, with the aid of cultured, wealthy and influential American Jews, such as were the Messrs. Straus, had made special investigations of the participation of the Jews in the Spanish and Portuguese Discoveries makes no reference in his book to the Jewish blood or paternity of Columbus. In fact, in the only place where he refers to Columbus as having had any special relations with the Jews, he says: "in 1472 we find him in Lisbon. Here, a few years later, he married Felipa Moñiz, whose grandfather was not, as some assert, of Jewish stock. \* \* \* \* He was no stranger to the Jews of Lisbon. Whether he had intimate commercial relations with them, or whether in his frequent financial troubles he obtained assistance from any of them, it is difficult to determine. But we know that in his will he requested that 'a half mark in silver should be paid to a Jew dwelling at the gate of the Jewry, or to him whom a priest would designate.' Long before Columbus made his will the Jews had disappeared from Lisbon." "I have had constant relations, 'he himself says,' with many learned



ISABELLA
(From a portrait in the Naval Museum, Madrid.)



men, clergy and layman, Jews and Moors, and many others." (p. 11.)

Kayserling adds he hopes (Preface XII) he has made "a contribution to the history of the discovery of America and to the history of the Jews, to whom America has been a land of refuge, a land of freedom and equality."

Prof. Graetz' "History of the Jews, from the Earliest Times to the Present Day," edited in part and translated by Bella Löwy, London, 1892, 5 vols., with a retrospect and complete Index to the five volumes, contains no reference to him in any one of the five large books. In the same history, "Philadelphia: Jewish Publication Society of America, 1897," in the Index to Vol. IV we find, "Columbus, alluded to, 368." At the foot of page 367, referring to the great Jewish nautical scientist, we find him saying, "Joseph Vecinho, together with Christian scientists" (scientific men) "also improved upon the instrument for the measurement of the altitude of the stars, the nautical astrolabe, indispensable to mariners. By its aid Vasco da Gama first found it possible to follow the seaway to the Cape of Good Hope and India, and

thus, perhaps (p. 368), Columbus was enabled to discover a new continent." Nothing about Columbus the Jew.

Dr. Harris, in his "History of the Mediaeval Jews," at Chapter XL (p. 362), The Discovery of America, makes reference to the "high reputation of the Jews" of Spain at, and before, the time of Columbus, "in the realm of science, especially in astronomy and mathematics," and their contributions "towards naval projects, not only in financing them but also as nautical inventors, as expert counsellors and even as actual explorers." Calls especial attention to the Jews, Isaac Ibn Said, of Toledo, "Don Zag," who in the thirteenth century published the astronomical tables, known as the Alphonsine Tables; to Abraham Zacuto who "invented a perpetual astronomical calendar of the seven planets"; to Joseph Vecinho, "a mathematician, who translated this work from the Hebrew into Latin and Spanish," and who was "also an inventor of nautical instruments"; and to Maestro Jaime (Jehuda Cresques, "the map Jew"), "a mathematician, cartographer and maker of nautical instruments."

Then writing of Columbus, he says: "It was about the year 1486, just when the Inquisition was committing its dreadful ravages among the Maranos, that he was given this royal audience." (Referring to audience with Ferdinand and Isabella.) "Detecting their respective weaknesses, Columbus shrewdly appealed to the avarice of Ferdinand—'it was a land of gold'—and to the religious zeal of Isabella—'it was a new field for the spread of Christianity.'"

Then he tells how Columbus was assisted by the Jews, Isaac Abravanel and Abraham Senior, and by the Maranos, Diego de Deza, heretofore herein referred to, Archbishop of Seville, Gabriel Sanchez, and Luis de Santangel; and then says, that "of the hundred men that composed his (Columbus") crew, some have been identified as Jews"; that of such Jews or Maranos (italics ours) "Luis de Torres, the ship doctors and some others are specifically mentioned. It is even conjectured that the sailor who espied a light on October 12th, after two months of peril on the watery waste was a Marano."

But, he makes no reference to the Jew or *Marano* Cristóbal Colón. And we have failed to find any other Jewish or other historian for that matter, writing in the same general strain, who has ever more than covertly intimated that Columbus was either Jew or *Marano*.

When the editor we refer to in our introduction writes about the Jew who financed Columbus' expedition, "but refused to take interest," and whose "uncles were burned alive," he no doubt refers to Luis de Santangel, the Marano, of whom we have written in previous chapters. This same editor says that it was not very safe in those days in Spain to call yourself a Jew, and Columbus knew that, and called himself "a Genoese navigator." Why should he have called himself a Jew? Because "he did not say much about his origin," says the editor; hence he was a Jew; and because he was a Jew, the editor deduces that he said "he was 'a Genoese navigator' "; all of which must have been drawn from the editor's inner consciousness. ever he may have been, Columbus never was apologetic, and never gave the least signs of

cowardice under any and every condition that overtook him.

He then adds that the name Colón, which is the real name of Columbus, was that of a Jewish family: we fail to find any authority for such a statement—there were Jews by the name of Colom, but we fail to find record of any by the name of Colon.

The name of Columbus' mother was not Ponti Rossi, as stated in the newspaper articles referred to in our introduction: as we have mentioned in a preceding chapter, her name was Susanna of Fontanarossa. The name Susanna is Hebrew, signifying lily. It appears in Luke 8:3. The name Fontanarossa (It.) signifies, the red fountain—Susanna of Fontanarossa—Lily of the red fountain.

To assert a thing as true is one proposition; to prove that it is true is quite another.

If Columbus was a Jew, or if any Jewish blood flowed in his veins, it would seem to us that some historian, particularly a Jewish historian, would have found a record of the fact, somewhere; and if such a record had been found justifying the assertion of the fact, he surely would have asserted it in no uncertain terms.

It may be urged that if it had been discovered by Jewish historians that Columbus, or his forbears, had apostatized, and that he, or they, were of the Marano class, because of this, and their Jewish pride, they would have allowed the matter of his blood and ancestry to stand as an open question. In reply we point out that they have not failed to prominently refer to many Maranos who had attained high positions, even though they execrated them. As to these they may have had some excuse for so doing, but in the case of Columbus they had none.

We feel that it is fair to assert that there is to be found a thread of suggestion running through many of the stories of Columbus, his ancestry, his ideas, his characteristics, his associations, descriptive of his person, etc., that may get the thought into the minds of men that Columbus was a Jew. But then, we think, to be fair, we should also say that some of these things could fairly be offered as circumstantial evidence tending to prove that Columbus was of Jewish birth or descent.

We will point out some of the things we refer to, but first let us quote the language of Filson Young, who wrote the "Life of Columbus," as follows:

"It is often hard to know how far back we should go in the ancestry of a man whose life and character we are trying to reconstruct. The life that is in him is not his own, but is mysteriously transmitted through the life of his parents; to the common stock of his family, flesh to their flesh, bone of their bone, character of their character, he has but added his own personality. However far back we go in his ancestry, there is something of him to be traced, could we but trace it; and although it soon becomes so widely scattered that no separate fraction of it seems to be recognizable, we know that, generations back, we may come upon some sympathetic fact, some reservoir of the essence that was him, in which we can find the source of many of his actions, and the clue, perhaps, to character."

As we have said, Columbus' mother bore a Jewish name—Susanna. This fact standing alone, means little. Many Christian women

have borne Hebrew names. However, there are other circumstances surrounding Columbus and his people, that can, with reason, be coupled with the fact that his mother's name was Hebrew, and taken together fairly be admitted as evidence to support the contention that he was of Jewish origin. At and before the time of Columbus, members of the Order of St. Dominic, generally known as the Dominicans, or the Order of Preachers, were the great missionaries who went about, particularly in the Latin countries, preaching the gospel of the Son of God, and seeking especially the conversion of the Jews. On the baptism of a Jew, it was the custom to substitute a Christian for his Jewish name. To this we referred in a preceding chapter. In addition to what we there wrote we may now record, that as might be expected the earnest and enthusiastic friar preacher fired by zeal and a desire to fix firm in the memory of the convert the time of his acceptance of the Christian faith, gave him as an everlasting memorial of his entrance into the Church, not only a Christian name, such a one as was generally given to ordinary catechumens, that is those

born of parents within the Church, in that of a saint, but one, in instances, particularly in cases of people of prominence, more pronouncedly designate, such as those heretofore mentioned herein: Louis of the Holy Angel, Paul of Holy Mary, Francis God-flesh, John of the Holy Faith, etc.

A very ordinary baptismal name, we mean ordinary in the sense of the frequency of its use, was that of Dominic, as might have been expected, for it was the name of the founder of the most active order in the Church at that time, and of the one to which belonged most of the friars missionary; and we may assume from the foregoing and from the fact that it is so frequently found in the history of those days, that it was the popular name conferred at baptism, during that period. It will be noted that Columbus' paternal ancestors and collaterals carried the names of those carried by saints.

In what little is recorded of them their names appear as the baptismal name with the place of birth affixed. As we have said there does not appear to be a record of any paternal ancestor prior to Columbus' grandfather, Domenico of

Quinto al Mare. And there is no record of maternal ancestors beyond that of his mother's father. He was Giacomo of Fontanarossa; Susanna, his daughter, with a Jewish name, was Columbus' mother. From Domenico and Susanna came the man recorded in the Italian as Cristoforo Colombo.

The friars appear to have been, as we would see it in these days, profuse, may we not even say extravagant, in conferring names, both at baptism and confirmation; and still there may be a meaning in it all—a meaning we cannot fully apprehend—and particularly in the matter of the name of the great navigator. Whether the name by which he is known in the Italian, was the first name given him, we have our doubts; and whether it was conferred at baptism or confirmation cannot be positively asserted; we might reason both ways; but there appears to be no doubt that the name was Cristoforo (Christopher) Colombo.

It is clear the name signifies "Christbearer," "the Dove." It will be recalled that St. Christopher, it is said, was of great strength and "carried people, for God's sake, across a rapid

stream." One day he was carrying a child who bore so heavily upon him, he almost fell; this child afterwards "made himself known as the Creator and Redeemer of the world." The dove, in the Catholic Church, is the symbol of the Holy Ghost.

In administering the Sacrament of Confirmation, the Bishop prays that the Holy Ghost may come down upon the recipient of the Sacrament, signing him on the forehead with the chrism (olive oil and balsam) in the sign of the cross, that he may become a strong and perfect Christian, and a soldier of Jesus Christ. Ferdinand, Columbus' son, as we said in our first chapter, referring to the family name of Colombo as signifying the dove, may have failed to get the connection as stated by him, in the dove, the olive branch, and "oil of baptism"; rather was it to be found in the dove, the olive and the oil of Confirmation.

Cristoforo—the bearer of Christ—Colombo—supported by the Holy Spirit.

We will recall that when Columbus was with a descendant of the Jews, he called him Colomo; later Oviedo calls him Colom, the name of Jews;

and ever after his first discovery he was known, and is still known, in Spain, as Colón. Speculate as you will.

There are other circumstances given by those who would prove Columbus a Jew, or of Jewish descent, material and relevant to the consideration of an answer to our question.

He was of plebeian origin, and his father and he pursued an avocation in which many poor Jews were engaged, in mediaeval seclusion; and they lived among them-the wool combers and weavers of Genoa. After obtaining an education, how we know not, he is found writing in Biblical style, and is deeply concerned in the study of the Jewish prophecies which are often quoted by him. He associates with learned Jews -convert and non-convert-and delights to read and study the books of Jewish authors. Is deeply interested in Jewish mysticism, and has a mystical signature that seems to recall some Jewish doctrine. Is aided, assisted and protected by Jews and men of Jewish blood. And he leaves a legacy to a Jew.

Then an author says, "He was avaricious; he thought himself the messenger of Jehovah;

finally, he had a fresh colored complexion, fair hair, aquiline nose, characteristics, as all the world knows of the Israelite type, and particularly of the southern Jews."

It is to be kept in mind that, as we have shown, in those days the Jews were numerous in the Latin countries, that they entered the Church and attained high position in it and in the State, and those of the high and intelligent class as well as those of the low and ignorant class frequently intermarried with the descendants of the early inhabitants of the southern countries of Europe.

In marshalling evidence, including circumstantial evidence, on which to ask for, maintain and support a judgment, facts and facts alone are to be considered. And circumstantial evidence—evidence, in which some people have but little faith, principally because they do not understand what it means, is after all but made up of, or based on facts. Thoughts are not admissible here in this connection, or for that matter anywhere else under like conditions, and hence what we may now say is to be, as it should be, taken and considered dehors the record, as it were. Offering then no apologies for our

statement, we wish to say that while gathering up the mass of material underlying our simple story, while arranging that material, concentrating it, making deductions from it and writing them down, that what we wrote might make this little book, thoughts have come to us—strange though it may seem to some—thoughts running through it all, ever and always the same—thoughts of a Jewish mother—another mother in Israel—and we say it, need we add, with deepest reverence—who, like unto the Mother of all mothers, was also to bear a son who would do great things.

But still the question remains an open one. Columbus may, or may not have been a Jew. There is no record proof that he was, and the circumstantial evidence as noted is insufficient to justify a positive affirmative answer to our question.

If he was a Jew, or if Jewish blood flowed in his veins, the Catholic should and will esteem him none the less highly, particularly recalling the Blessed Savior and those who in the early days suffered for the Church. And the Jew of today, even though he was a Jew, or was de-

scended from the Jews, we are sure will not be the less proud of him because he was a Catholic, and a good one, even though he failed in some things; he did his best; and mindful, as the shadows gathered 'round him, of wherein he'd failed he sought sincerely to make atonement.

As we see it now those so-called "controversies" mentioned in our introduction followed upon Riega's attempt to prove that Columbus was a Jew, or a descendant of Jews. The "controversies" were conjured up as a part of a propaganda to set the Catholics and Jews at odds. The purpose is now evident. Their common enemies but resorted to the ancient feint of playing one against the other—and thereby bring about the destruction of both. But the feint has failed; as all efforts to destroy these peoples will.

The world today is in need of the mighty men of both these ancient faiths working together in perfect accord with those of other, and no religion, but men of good will, to save it from destruction. The accord can and should be brought about, and that at once. "In the days that have gone \* \* \* \* ambition used the cloak of religion to inflict wrongs and do evil in religion's name. \* \* \* \* The sad old days have not entirely passed. \* \* \* It was not an easy thing to do then—to fly in the face of rulers who believed that national safety cried for the blood their consciences condemned them from shedding. Some day, clouds of misunderstanding arisen from the swamps of misrepresentation will be dispelled by the truth of the Roman Pontiff's stand for justice and mercy." (An Appeal for the Jews, by Msng. Kelley.)

Whatever may have been done in all the years of which we are writing, it can be said that a desire to protect the Jew "was a regular tradition with the Popes." And we may add that we are sure that in the years to come the Pontiffs will be just as desirous, and under changed conditions will be in better position, to act to the end that justice and mercy may prevail, not only toward the Jew, but, among all the peoples throughout the world.

In Dr. Schechter's survey of Dr. Berliner's "History of the Jews in Rome," and in a number of Jewish histories, we have read of fre-

quent instances wherein the Popes have shown their friendliness to the Jews and of their desire to help and protect them.

The Jewish historian has not always been kind in his reference to the Popes and the Church, even when referring at the time to one of the very same Popes struggling with politicians to save the Jews—sometimes successful and sometimes not. And it may be safely said that there were times in the history of the world and of the Jews when the Jewish people would have suffered much more than they did, had it not been for many of the Popes—and God knows the Jews have suffered.

With it all, the Jew has more than once, in a prominent way, shown his confidence in the Church and in the Popes.

Even in our own day and time, in our own country, we note the confidence he still has, when we see the American Jewish Committee of which Hon. Louis Marshall, of New York, was President, presenting to Pope Benedict XV, on December 30th, 1915, a petition in which among other things the committee says that it has "learned with increasing horror of the unspeak-

able cruelties and hardships visited upon their co-religionists in various lands. \* \* \* \* Passion and prejudice have been fomented against our unhappy brethren. \* \* \* \* In some of the lands where they have long resided their very neighbors are bent upon their annihilation, practicing against them the most refined cruelty, and in many instances by means of an economic boycott condemning them to literal starvation. \* \* \*

It is our sincere prayer that the occasion may be deemed a fitting one for resort to the authority vested in the Sovereign of the Great Roman Catholic Hierarchy, to urge His Cardinals, Archbishops, Bishops and Priests to admonish their flocks to hold in abhorrence these acts of persecution, prejudice and cruelty, which have overwhelmed our unfortunate brethren.

We recall with admiration and gratitude that on many occasions in the past some of the revered predecessors of Your Holiness have under like conditions extended protection to those of the Jewish faith, in the interest of right and justice \*\* \*\* \*. (Italics ours.)

We confidently express the hope that timely action be taken by the Vatican to the end that

the sufferings under which millions of our brethren in faith are now weighed down may be terminated by an act of that Humanity to which Your Holiness is so passionately devoted, and that the cruel intolerance and the unjust prejudice which have been aroused against them may forever vanish before this glorious exercise of Your Supreme Moral and Spiritual Power."

The Holy Father answered, in part, as follows: \* \* \* \* "As the head of the Catholic Church, which faithful to its divine doctrine and to its most glorious traditions, considers all men as brethren, and teaches them to love one another, he will not cease to inculcate the observance among individuals as among nations of the principles of natural right, and to reprove every violation of them. This right should be observed and respected in relation to the children of Israel as it should be to all men, for it would not conform to justice and to religion itself to derogate therefrom solely because of a difference of religious faith.

Moreover, in his paternal heart, \* \* \* the Supreme Pontiff feels \* \* \* \* more deeply than

ever, the necessity that all men shall recollect that they are brothers and that their salvation lies in the return to the law of love, which is the law of the Gospels." (Benedict XV.)

"Salvation lies in the return to the law of love." The nations of the world will labor in vain until they acknowledge that law and abide by it in all its fullness, for it "is the law of the Gospels"; it is the height, and breadth and depth of all law; it is invariable, immutable, eternal; it is the foundation, and, at the same time, the source of all justice. Upon it alone can there be firmly maintained the peace of all the peoples of the earth.

The law of love is the law of life—The Law of God—It is God—and Man with all the bitter experiences he has suffered, written down and recorded, in all the great volumes of his history, that he may read, should long 'ere now have learned this lesson and learned it well. If he has not learned it, he will continue to suffer until he does.

"I Am the Lord thy God, who brought thee out of the land of Egypt, out of the house of

bondage. Thou shalt not have strange gods before Me.'' Exodus 20:2.

"All men shall recollect that they are brothers." Men may with impunity violate the law of man, but not the law of God. *All* men are brothers; God made them so. He knows no distinction of class or creed, color or nationality—all are alike to Him.

Not because he is a Gentile and you are the same; not because you are a Jew and he is of your class; are you respectively brother to each other; but, because He has created all in His own image and likeness—each an immortal soul—are you His children, and each is brother to the other.

Columbus is brother to us all.

### CHAPTER VI

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HARRISSE appears to have possessed the "happy faculty" (?) of indulging in doubt, on "the slightest provocation"; of setting aside with a swift stroke of his pen that which was not pleasing to him; and yet he has wrought a wonderful work in the books he has produced.

LEA, under the pretence that he was seeking "to make the world better," has in his book on the Inquisition, as in all his works, used the "name and disguise of history," in attempts to discredit the Catholic Church. An industrious worker, he gathered a mass of historical material much of which would have been of great value had not he, himself, put upon it the stamp of grave suspicion.

Graetz: the works of this man are evidences of untiring devotion to a cause he no doubt held very dear. He gathered and put together in his books rare information of great value. While he is to be excused, in a general way, because of his attitude toward the Catholic Church, and the apostatizing of his people, his continued attempts, throughout his books, to explain, excuse and apologize for "convert" Jews—Jews whose relations toward Judaism and their new religion in the days following their conversion indicated their complete satisfaction with the change—become tiresome and monotonous. Then again he is always ready to scourge the Jew, when it is a case of Jew against

Jew; but when it is a case of Jew against Christian, the Jew is never wrong.

In making this statement we hope we will not be accused of being prejudiced. Neither to extentuate nor aught set down in malice, either as to Jew or Christian, has been our great aim—our hope that out of it all there might come a way whereby we might be helpful in bringing the Jew and the Christian into closer relations.

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